A NEW

LITERAL TRANSLATION

FROM THE ORIGINAL GREEK,

OF ALL THE

APOSTOLICAL EPISTLES.

WITH

A COMMENTARY, AND NOTES,

PHILOLOGICAL, CRITICAL, EXPLANATORY, AND PRACTICAL.

TO WHICH IS ADDED,

A HISTORY OF THE LIFE OF THE APOSTLE PAUL.

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AN ACCOUNT OF THE LIFE OF THE AUTHOR.

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OF

THE FOURTH VOLUME.

TITUS,

A NEW

LITERAL TRANSLATION

OF

ST. PAUL'S FIRST EPISTLE

TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the Introduction of the Gospel at Thessalonica; and of the Date of St. Paul's first Epistle to the Thessalonians.*

FROM the history of the Acts of the apostles, it appears that St. Paul first passed into Europe to preach the gospel, after he had delivered the decreees of the council of Jerusalem (Acts xvi. 4.) to the churches in the Lesser Asia, whereby the Gentiles were declared free from obeying the law of Moses, as a term of salvation. In the course of that journey Paul having come to Troas, as was mentioned in the preface to the epistle to the Philippians, Sect. 1. there appeared to him in the night, a vision of a man in the habit of a Macedonian, praying him to come over into Macedonia, and help them. In obedience to that call, which they knew to be from Christ, the apostle with his assistants Silas and Timothy, went first to Philippi, and laid the foundation of a very flourishing church there. After that, they went to Thessalonica, a great sea-port town of Macedonia,

which being anciently called Therma gave its name to the bay on which it was situated. At that time Thessalonica was the residence of the Proconsul who governed the province of Macedonia, and of the Questor, who had the care of the Emperor's revenues. This city, therefore, being the metropolis of all the countries comprehended in the province of Macedonia (see 1 Thess. i. 7. note), and the seat of the courts of justice, and the place where the affairs of the province were managed, and carrying on an extensive commerce by its merchants, was full of inhabitants, among whom were many philosophers and men of genius. There was, likewise, to this city a constant resort of strangers from all quarters; so that Thessalonica was remarkable for the number, the wealth, and the learning of its inhabitants. But, like all the other cities of the Greeks, being utterly corrupted with ignorance in matters of religion, with idolatry, and with all sorts of wickedness, it was a fit scene for the apostle to display the light of the gospel in. He therefore went thither directly, after leaving Philippi. And, as there was a Jewish synagogue in Thessalonica, he entered into it, soon after his arrival, according to his custom, and three sabbath days reasoned with the Jews out of the Scriptures. His discourses, however, had not that success with the Jews which might have been expected, a few of them only believing; whilst of the religious proselytes a great multitude embraced the gospel, among whom were many women of the first distinction in the city. Yet, the greatest part of the Thessalonian converts were idolatrous Gentiles; as appears from the apostle's first epistle, in which he speaks to that church in general, as having turned from idols to serve the living God.—The many converts which the apostle made in Thessalonica from among the idolatrous Gentiles, and his receiving money once and again from the Philippians while he preached in Thessalonica, Philip. iv. 16. shew that he abode in that city a considerable time, after he left off preaching in the synagogue. But his success among the proselytes and idolatrous Gentiles, exciting the indignation and envy of the unbelieving Jews, they gathered a company, and brake into the house of Jason, where the apostle and his assistants lodged, intending to bring them forth to the people, that they might be put

to

to death in the tumult. But they happily efcaping, the brethren by night fent Paul and Silas away to Berœa, a neighbouring city of note; where likewife they converted numbers of religious profelytes, and idolatrous Gentiles, and even many of the Berœan Jews. For the latter being of a better difpofition than their brethren in Theffalonica, *they received the word with all readinefs of mind, and fearched the Scriptures daily whether thofe things were fo.* But the Theffalonian Jews hearing of the fuccefs of the gofpel in Berœa, came and ftirred up the idolatrous multitude, fo that Paul was conftrained to depart. Silas, however, and Timothy, not being fo obnoxious to the Jews, abode there ftill. In this flight the apoftle was accompanied by fome of the Berœan brethren, who conducted him to Athens, and who, when they departed, carried his order to Silas and Timothy to come to him forthwith. In obedience to that order, Timothy alone came to Athens. But the apoftle immediately fent him back to Theffalonica, to comfort the brethren, and to exhort them concerning their faith, 1 Theff. iii. 1, 2.—After Timothy left Athens, Paul endeavoured to plant the gofpel in that celebrated mart of learning, by the force of reafoning alone, without the aid of miracles. The Athenian philofophers, however, not being convinced by his difcourfes, though he reafoned in the moft forcible manner againft the polytheifm to which they were addicted, he made but few difciples. Leaving Athens, therefore, before Timothy returned from Theffalonica, he went to Corinth, the chief city of the province of Achaia, in hopes of being better received. This happened foon after the Emperor Claudius banifhed the Jews from Rome. For, on his arrival at Corinth, the apoftle found Aquila and Prifcilla, lately come from Italy, in confequence of the Emperor's edict.

St. Paul had not long been at Corinth when Timothy came to him from Theffalonica, Acts xviii. 5. and, no doubt, gave him fuch an account of affairs in Theffalonica, as made him fenfible that his prefence was greatly wanted in that city. But the fuccefs with which he was preaching the gofpel in Achaia, rendered it improper for him to leave Corinth at that time. To fupply, therefore the want of his prefence, he immediately wrote to the Theffalonian brethren this his firft epiftle, in which, as we fhall fee immediately, he treated of thofe matters, which he would

have made the subjects of his discourses had he been present with them.

From these facts and circumstances, which are all related in the history of the Acts, it appears that this first epistle to the Thessalonians was written, not from Athens, as the interpolated postscript at the end of the epistle bears, but from Corinth; and that not long after the publication of Claudius's edict against the Jews; which happened in the twelfth year of his reign, answering to A. D. 51. I suppose it was written in the end of that year.

Sect. II. *Of the Occasion of writing the first Epistle to the Thessalonians.*

IT seems the idolaters in Thessalonica, greatly displeased with their fellow-citizens for deserting the temples and worship of the Gods, were easily persuaded by the Jews to make the assault, above described, against the Christian teachers. The Jews, however, and the idolatrous rabble, were not the only enemies of Christ in Thessalonica. The philosophers, of whom there were many in all the great cities of the Greeks, finding the gospel very favourably received by the people, would naturally, after their manner, examine it scientifically, and oppose it by arguments. This I may venture to affirm, because, while the magistrates, the priests, and the multitude, were endeavouring to suppress the new doctrine, by persecuting its preachers and adherents, it is not to be imagined, that the men of learning in Thessalonica would remain inactive. We may, therefore, believe that many of them reasoned, both against the doctrines of the gospel, and against its miracles; reprobating the former as foolishness, and representing the latter as the effects of magic. And with respect to its preachers, they spake loudly against them as impostors, because they had not appeared, with Jason and the rest, before the magistrates, but had fled by night to Berœa. For, with some shew of reason, they might pretend that this flight of the new teachers, proceeded from a consciousness of the falsehood of their doctrine and miracles. Besides, having left their disciples in Thessalonica, to bear the persecution alone, without

without giving them any aid, either by their counſel or their example, the philoſophers might urge that circumſtance as a proof that theſe pretended meſſengers of God were deficient in courage, and had no affection for their diſciples; to the great diſcredit of Paul in particular, who had boaſted of his fortitude in ſuffering for the goſpel, and had profeſſed the greateſt love to the Theſſalonians.

If the reader will, for a moment, ſuppoſe himſelf in the place of the learned Greeks, at the time the goſpel was firſt preached in Theſſalonica, he will be ſenſible how natural it was for them to oppoſe it by diſputation; nay, he will acknowledge that their diſcourſes, after the apoſtle's flight, might be ſuch as we have repreſented. On this ſuppoſition, it can hardly be doubted, that theſe diſcourſes were reported to Timothy in Berœa, by the brethren who came to him from Theſſalonica, after Paul's departure; and that when Timothy followed the apoſtle to Athens, he informed him particularly of every thing he had heard. What elſe could have moved the apoſtle to ſend Timothy back to Theſſalonica, to exhort the brethren concerning their faith, and to caution them not to be moved by his afflictions? 1 Theſſ. iii. 2, 3. The truth is, the danger the Theſſalonians were in, of being moved by the ſpecious reaſonings of the philoſophers addreſſed to their prejudices, was great, and would have required the preſence of the apoſtle himſelf to fortify them. But as the unbelieving Jews and Gentiles were greatly enraged againſt him, he could not return, but employed Timothy to perform that office; which he was well qualified to do, by his extraordinary talents and endowments. Timothy, therefore, returning to Theſſalonica, gave the brethren the neceſſary exhortations and encouragements, which no doubt proved of great uſe to many.

During this ſecond viſit to the Theſſalonians, Timothy had an opportunity of hearing from the philoſophers themſelves, the objections which they urged againſt Paul's character and behaviour, together with the arguments whereby they endeavoured to diſprove the goſpel. So that when he came to the apoſtle at Corinth, we may ſuppoſe he explained the whole to him with greater preciſion than formerly; and added, that although the ſophiſts had endeavoured to ſhake the faith of the Theſſalonians,

nians, they had ſtood firm hitherto, and had borne the perſecution with admirable patience, 1 Theſſ. iii. 6. Nevertheleſs, being young converts, they were but ill fitted to maintain their cauſe againſt ſuch powerful opponents, either in the way of arguing or of ſuffering, unleſs they were properly aſſiſted. Indeed the apoſtle himſelf, when he fled from Theſſalonica, was ſo ſenſible of this, that during his abode in Berœa, he had endeavoured once and again to return to Theſſalonica, that he might ſtrengthen his converts, by defending the goſpel againſt the cavils of the men of learning; *but Satan hindered him*, 1 Theſſ. ii. 18. Wherefore to ſupply to the Theſſalonian brethren the want of his preſence and counſels, he wrote them from Corinth this his firſt epiſtle, in which he furniſhed them with a formal proof of the divine original of the goſpel, intermixed with anſwers to the objections, which we ſuppoſe the learned Greeks, who made the goſpel a ſubject of diſputation, raiſed againſt its evidences; together with a vindication of his own conduct in fleeing from Theſſalonica, when the Jews and the idolatrous multitude aſſaulted the houſe of Jaſon, in which he and his aſſiſtants lodged.

This account of the apoſtle's deſign in writing his firſt epiſtle to the Theſſalonians, and of the ſubjects handled in it, I acknowledge is not explicitly declared in the epiſtle itſelf. But in the eſſay on St. Paul's manner of writing, I have ſhewed that it is not by any formal declaration, but by the nature of the things written, that he commonly diſcovers the purpoſe for which he wrote. This is the caſe, particularly, in the firſt epiſtle to the Theſſalonians, where the nature of the things written clearly leads us to conſider it as a proof of the divine original of the goſpel, and a refutation of the objections raiſed againſt the goſpel and its preachers: for the whole ſentiments evidently point toward theſe objects; and viewed in that light, the language in which they are clothed exhibits a clear unambiguous meaning, as ſhall be ſhewed in the illuſtrations prefixed to the ſeveral chapters. Not to mention, that, on ſuppoſition the apoſtle had theſe objects in view when he wrote this epiſtle, many of his expreſſions acquire a beauty, and energy, which entirely diſappear when we loſe ſight of the apoſtle's deſign. To theſe things add, that the long apology which the apoſtle makes for his ſudden

den flight from Thessalonica, together with the many warm expressions of his affection to the Thessalonians, which take up a considerable part of the second, and the whole of the third chapters, appear with the greatest propriety, considered as a vindication of the apostle's conduct as a missionary from God; whereas, in any other light, these particulars appear to be introduced for no purpose. Since, therefore, the things written in the first epistle to the Thessalonians, form a regular and connected proof of the divine original of the gospel, there can be no doubt of the apostle's intending that proof, both for the confirmation of the faith of the Thessalonians, and for enabling them to convince unbelievers.

The subjects handled in this epistle, being matters in which all the brethren throughout the province of Macedonia were equally concerned with the Thessalonians, the apostle ordered it to be *read to all the holy brethren;* chap. v. 27. that is, it was to be read publicly, not only in the church of the Thessalonians, but to the brethren in Philippi and Berœa, and in all the other cities in the province of Macedonia, where churches were planted. Nay, it was intended to be shewed to the unbelieving inhabitants of that province, whose curiosity might lead them to inquire into the causes of the rapid progress of the gospel, or whose malice might incline them to impugn the Christian faith; at least, the things written in this epistle are evidently answers, which the Thessalonians were to give to such as required a reason of the faith that was in them.

Before this section is finished, it may be proper to remark, that the proof of the divine original of the gospel, contained in the first epistle to the Thessalonians, being written by one of the greatest inspired preachers of the gospel, and being designed for the consideration of persons celebrated for their genius and learning, it will ever merit the attention of the friends of the Christian revelation, and should not be overlooked by its enemies; because it may be supposed to exhibit the principal arguments on which the Christian preachers themselves built their pretensions as missionaries from God, and by which they so effectually destroyed the prevailing idolatry, and turned great numbers of the heathens every where, to the faith and worship of the true God.

SECT. III. *Of the Subjects treated in the first Epistle to the Thessalonians; and of the Persons mentioned in the Inscription, as the Writers of this Epistle.*

IN the opinion of the best critics and chronologers, this being one of the first inspired writings which the Apostle Paul addressed to the Greeks, whose philosophical genius led them to examine matters of science and opinion with the greatest accuracy, he very properly chose for the subject of it, the proofs by which the gospel is shewed to be a revelation from God. The reason is, by furnishing a clear and concise view of the evidences of the gospel, he not only confirmed the Thessalonians themselves in the faith thereof, as a revelation from God, but enabled them to persuade others also of its divine original; or, at least, he taught them how to confute their adversaries, who, by misrepresentations and false reasonings, endeavoured to overthrow the gospel.

The arguments proposed in this epistle, for proving the divine original of the Christian revelation, are the four following. 1. That many and great miracles were wrought by the preachers of the gospel, professedly for the purpose of demonstrating, that they were commissioned by God to preach it to the world. —2. That the apostles and their assistants, by preaching the gospel, brought upon themselves, every where, all manner of present evils, without obtaining the least worldly advantage, either in possession or in prospect: That in preaching this new doctrine, they did not, in any respect, accommodate it to the prevailing inclinations of their hearers, nor encourage them in their vicious practices: That they used none of the base arts peculiar to impostors, for gaining belief; but that their manner of preaching and acting, was, in all respects, suitable to the character of missionaries from God; so that on account of their personal character, they were entitled to the highest credit as teachers.—3. That the first preachers of the gospel delivered to their disciples, from the very beginning, precepts of the greatest strictness and holiness: so that by the sanctity of its precepts, the gospel is shewed to be a scheme of religion every way worthy of the true God, and highly beneficial to mankind.—4. That

Jesus,

Jesus, the author of our religion, was declared to be the Son of God, and the Judge of the world, by his resurrection from the dead: and that by the same miracle, his own promise, and the predictions of his apostles concerning his return from heaven, to reward the righteous and punish the wicked, especially them who obey not his gospel, are rendered absolutely certain.

In setting forth the proofs of the divine original of the gospel, the Apostle with great propriety insisted, in a particular manner, on the character, behaviour, and views of the Christian preachers: because an argument of that kind could not fail to have great weight with the Greeks; as it made them sensible that the ministers of the gospel were the very reverse of their philosophers, the only teachers to whom that intelligent and inquisitive people had hitherto listened. Wherefore we will not be mistaken, if we suppose, that in describing the character, manners, and views of the Christian teachers, the writers of this epistle tacitly contrasted themselves, not only with impostors in general, but with the Greek philosophers in particular, who, though in high estimation with the people, were many of them unprincipled impostors, and excessively debauched in their morals.

To the arguments offered in this epistle, in proof of the gospel revelation, little can be added, except what arises from the fulfilment of the prophesies of the Old Testament; and therefore, the very same arguments have often, since the apostle's days, been urged by those who have undertaken the defence of the Christian religion. But it is proper to remark, that in the mouth of Paul and his assistants, these arguments have double weight; for, it is not the miracles, the character, and the precepts of other persons, which they have appealed to, but their own. And, as in this epistle they have affirmed, in the most direct terms, that the Thessalonians were eye-witnesses of the miracles which they wrought for the confirmation of the gospel, and that they knew the sanctity both of their manners and of their precepts, no doubt can be entertained of these things. For it is not to be supposed, that three men of common understanding, would have joined in writing after this manner, to such numerous societies as the Thessalonian church, and the other churches, in which they ordered this epistle to be read, unless the things which they affirm were done in their presence, had really been true. And if they

they are true, there can be no doubt, that Paul and his aſſiſtants were commiſſioned of God; and that the goſpel which they preached is of divine original, and of univerſal obligation.

The proofs of the divine original of the goſpel above mentioned, being all founded on matters of fact, it is evident that their credibility does not depend on the authority, or office, or ſtation, of the perſons who have aſſerted them; but on their capacity and integrity, and on the number, the capacity, and the integrity of the witneſſes, in whoſe preſence they are ſaid to have happened, and who are appealed to for the truth of them; together with the conviction which theſe facts wrought in the minds of the witneſſes, and the alteration which the belief of them produced in their after-conduct. I call the reader's attention to this obſervation; becauſe it ſhews the reaſon why Paul and his aſſiſtants, who have aſſerted theſe facts, and who have appealed to the Theſſalonians as knowing the truth of them, have not, in the inſcription of their letter, aſſumed to themſelves the titles, either of *Apoſtles* or *Evangeliſts*, but have deſigned themſelves ſimply by their names; *Paul, and Silvanus, and Timothy.*

Farther, though it was proper that Paul, who was the chief preacher and worker of miracles, ſhould be the writer of this letter to the Theſſalonians, yet as Silvanus and Timothy had aſſiſted him in preaching, and had themſelves wrought miracles among the Theſſalonians, and were teachers of the ſame virtuous diſintereſted character with himſelf, and were equally faithful in preaching the goſpel, they joined him in it, to give the greater weight to the appeals he was about to make to the Theſſalonians. For every thing ſaid in this letter is ſaid of them all, and is equally true of them all; as the Theſſalonians well knew. However, the arguments taken from their miracles, character, and precepts, will not have their full weight, unleſs we recollect, that the things affirmed of Paul and Silvanus and Timothy, are true of all the apoſtles and inſpired preachers of the goſpel, without exception.—In the next place, although the firſt epiſtle to the Theſſalonians was written by Paul alone, Silvanus and Timothy are fitly mentioned in the inſcription, for this other reaſon, that being miniſters of the word, who poſſeſſed the gift of diſcerning ſpirits, when they read

read the first copy of this letter, they were qualified, by that gift, to know whether every thing contained in it was dictated to Paul by the Spirit of God; and, therefore, by allowing their names to be inserted in the inscription when it was transcribed, they declared it to be so, and added their testimony to all the doctrines and facts contained in it. By the way, this shews the propriety of the Apostle's joining Sosthenes with himself, in the inscription of his first epistle to the Corinthians; and Timothy, in the inscription of his second epistle to the same church, and in the inscriptions of his epistles to the Philippians and Colossians. For Paul, though an apostle, willingly submitted his writings to be tried by those who possessed the gift of discerning spirits; as is plain from 1 Cor. xiv. 37. *If any one be really a prophet, or a spiritual person, let him acknowledge the things I write to you, that they are the commandments of the Lord.* Sosthenes, therefore, being a spiritual person, very properly joined Paul in his letter to the Corinthians, because, by his gift of discerning spirits, he was equally qualified with Silvanus and Timothy, to attest, that all the things contained in the letter to which his name is prefixed, proceeded from the inspiration of the spirit of God.

In this epistle, besides proving the divine original of the gospel, the Apostle, by wholesome reproofs, corrected certain vices and irregularities, which the Thessalonians had not yet amended.—Now on this subject, let it be observed once for all, that notwithstanding a great change was wrought in the manners of the first Christians, by their believing the gospel, they did not become all at once perfect, either in knowledge or virtue. The operation of the gospel, in rooting out their old prejudices, and in correcting their predominant vices, was gradual, and oftentimes slow. Hence, though the first Christians were all of them much more knowing and virtuous than the generality of their heathen neighbours, there were particulars in the behaviour of many of them, which needed correction. Not to mention, that through the imperfection of their knowledge of a religion altogether new to them, they were in danger of deceiving themselves with respect to their favourite vices, and of being deceived by the specious reasonings of the false teachers, who, from interested motives, flattered them in their evil practices.

practices. Wherefore we ought not to be surprized, if, in most of the epistles which St. Paul wrote to his converts, some irregularities are reproved. These faults were the natural, and almost unavoidable consequences of their former character, their imperfect views, and their national prejudices.

With respect to the Thessalonians in particular, the Apostle, well knowing that it was difficult for them, all at once, to divest themselves of their former habits, thought proper, when treating of the holy nature of the precepts of the gospel, to renew in the most solemn manner, those precepts against fornication in all its forms, which he had delivered to them from the very first. And his earnestness on this topic was an intimation to them, that he thought them still defective in purity. The same suspicion he insinuated, at the conclusion of his exhortation, chap. iv. 9. *But concerning brotherly love, ye have no need that I write to you;* for this implied, that they needed to be written to concerning chastity, as he had done in what immediately goes before.—Farther, because the Apostle had been informed by Timothy, or some other person, that they did not pay a proper respect to their teachers, when they admonished them concerning the irregularities of their behaviour, he besought them to obey those *who laboured among them in the Lord,—and to esteem them very highly with love, for their work's sake,* ch. v. 12, 13. It seems the Thessalonian brethren had not acquired a just idea of that subordination to their teachers, which was necessary to the very existence of the Christian societies, while they had no protection from the civil powers, but rather were oppressed by them. The truth is, the Christian churches could not subsist in those early times, amidst the storms of persecution, which came upon them from every quarter, except by maintaining a cordial union among themselves, and by following carefully the directions of their spiritual guides.

On the other hand, the rulers and pastors of the church of the Thessalonians being discouraged, and perhaps intimidated, by the refractory disposition which many of their people shewed when rebuked for their vices, had, it seems, forborn to admonish them. The apostle therefore addressed them likewise, requiring them to be faithful, and plain, and earnest in admonishing every

one who ſinned; and particularly, thoſe who went about meddling in other people's affairs, and neglecting their own, ch. v. 14. For notwithſtanding St. Paul, while in Theſſalonica, had expreſsly forbidden theſe practices, there were ſome who ſtill followed them, to the great ſcandal of the Chriſtian name.

This plain dealing of the Apoſtle towards all his diſciples ſeconded by the fidelity of their own paſtors, had, no doubt, in time, the deſired effect upon the firſt Chriſtians. For, conſidering the honeſty of diſpoſition which they had ſhewed, in ſo readily forſaking the idolatrous practices in which they had been educated, and in embracing the goſpel at the hazard of their fortunes and lives, it cannot be doubted, that moſt of them paid a proper regard to the earneſt remonſtrances of their ſpiritual father, delivered to them by the direction of the Holy Ghoſt, and to the admonitions which, from time to time, their ſeveral paſtors gave them, agreeably to the mind of Chriſt; correcting at length thoſe irregularities, in which, after their converſion, they had continued through miſtake, or inattention, or prejudice, or habit; and attaining to ſuch a holy manner of living as was ſuitable to the goſpel: inſomuch that even the heathens, in proceſs of time, regarded them with admiration, on account of their virtues.

CHAP.

CHAP. I.

View and Illustration of the Subjects treated in the first Chapter of this Epistle.

THE Apostle's design in this epistle, as was shewed in the preface, sect. 3. being to furnish the Thessalonian brethren with a proof of the divine original of the gospel, both for establishing themselves, and for convincing unbelievers, he elegantly introduced his subject, by declaring that he gave thanks to God *at all times*, or daily, for their *faith and love*, and *perseverance of hope*, which he told them was an evidence of their election by God to be his people, although they did not obey the law of Moses, ver. 2, 3, 4.—Then, to make the Thessalonians sensible that their faith in the gospel was well founded, he put them in mind of the arguments by which they had been induced to receive the gospel as the word of God.

The *first argument* which he mentions is, That the gospel had been offered to the Thessalonians, *not in word*, or preaching only, but in preaching accompanied with great and evident *miracles*, performed in their presence; and with the gifts of the *Holy Ghost*, communicated to them after they believed. And these miracles and supernatural gifts, he affirms had wrought in them *much assurance*, that is, the strongest persuasion of the truth of the gospel; in which persuasion they were confirmed by the holy disinterested behaviour of the preachers of the gospel, ver. 5.—But this being a branch of his second argument, the apostle only mentions it here referring the more full consideration of it to chap. ii.—He adds, that the Thessalonians had shewed the strength of their faith by imitating the apostles, and the Lord Jesus, in suffering much affliction for the gospel with joy, ver. 6.—so that they were patterns of faith and fortitude, to all the brethren in the provinces of Macedonia and Achaia, ver. 7.—Farther, he affirms *that from them* the fame of the gospel had *resounded, not only in Macedonia and Achaia, but also in every place, their faith in one God only was spoken of* as a thing very extraordinary, ver. 8.—That their fellow-citizens, who had carried the news of their having changed their religion, into distant countries, had told at the same time, in what manner the preachers of the new religion had *entered*, and established themselves among the Thessalonians; that they had done it by great and evident miracles: and that the Thessalonians, struck with these miracles, had *turned* from idols, and were become the worshippers of *the living and true God*, ver. 9.—and looked for the return of his Son from heaven, who, as the preachers of the gospel affirmed,

firmed, had been raiſed from the dead; even Jeſus, who would deliver them from the wrath, which is to come on idolaters and unbelievers at the day of judgment, ver. 10.—Now, that the Theſſalonians looked for the return of Jeſus from heaven, and that God had raiſed him from the dead, and that they expected, at his return, to be delivered by him from the wrath to come on unbelievers, are all fitly mentioned in this place, becauſe their expectation of theſe things, ſhews what a ſtrong impreſſion the miracles wrought in confirmation of the goſpel, had made on the minds of the Theſſalonians. Moreover, the reſurrection of Jeſus from the dead, being a demonſtration of his character as the Son of God, and of his power and authority as judge of the world, it is an undeniable proof of the divine original of the goſpel, and renders the rejection of it extremely dangerous.

Here then is the firſt argument, by which the goſpel is proved to be a revelation from God. The apoſtles and evangeliſts wrought miracles, to ſhew that they were actually ſent of God to publiſh thoſe great diſcoveries, to which they have given the name of, το ευαγγελιον, *The goſpel*, or *good news* from God.—Now on this argument I obſerve, that the efficacy of miracles to prove a divine commiſſion, when wrought expreſsly for the purpoſe, is ſo plain, that little reaſoning is needed to ſhew it. Perſons of ordinary underſtandings, equally with thoſe whoſe minds are more improved, naturally reaſon as Nicodemus did, John iii. 2. *Rabbi, we know that thou art a teacher come from God: for no man can do thoſe miracles which thou doſt, unleſs God be with him.* Wherefore, this being a dictate of common ſenſe, the apoſtle had no occaſion to ſhew, that a teacher who works miracles in confirmation of his doctrine, is commiſſioned of God. All he had to do, was to make it evident, that his own preaching at Theſſalonica had been accompanied with undeniable miracles. To the Theſſalonians, however, this was not neceſſary. They had been eye-witneſſes of his miracles, and had been converted by them: and after their converſion they had received from the Apoſtle the gifts of the Holy Ghoſt; and among the reſt, the power of working miracles, and of ſpeaking foreign languages: which power, ſuch of them as poſſeſſed it, had no doubt often exerciſed. Nevertheleſs, to convince thoſe who ſhould live in after ages, that the firſt preaching of the goſpel was accompanied with great and evident miracles, the writers of this epiſtle have taken the very beſt method that could be deviſed; a method which carries abſolute conviction with it. They ſpake plainly to the Theſſalonians in this letter, concerning the miracles which they wrought in their preſence, and the ſpiritual gifts which they conferred on them, and affirmed before them all, that theſe miracles and gifts produced in them the

fulleſt aſſurance of the divine original of the goſpel; and that the Theſſalonians ſhewed the ſtrength of their perſuaſion, by forſaking the eſtabliſhed idolatry, and ſuffering with joy much affliction for the goſpel. They farther affirmed, that the miracles which they wrought among them were ſo public, and ſo well known, that when the unbelieving inhabitants of their city went with their merchandize to foreign countries, they not only reported, that the Theſſalonians had forſaken the worſhip of the gods, but that they had been perſuaded to do ſo by the miracles which the preachers of the new religion had wrought in their preſence, and by the extraordinary faculties which theſe preachers conferred on their diſciples. Now, who does not ſee, that open appeals of this kind, made to the Theſſalonians concerning the miracles which were wrought in their preſence, and concerning the impreſſion which theſe miracles made on their minds, and the change produced in their religious ſentiments through the influence of that impreſſion, are undeniable proofs that miracles were really wrought at Theſſalonica, and ſpiritual gifts conferred: and that by the power of theſe miracles and gifts, the Theſſalonians were turned from worſhipping idols, to ſerve

Old Translation.

CHAP. I. 1 Paul, and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We give thanks to God always for you all, making mention of you in our prayers.

Greek Text.

1 Παυλος και Σιλȣανος και Τιμοθεος τῃ εκκλησιᾳ Θεσσαλονικεων, εν Θεῳ πατρι, και Κυριῳ Ιησȣ Χριϛῳ· χαρις ὑμιν και ειρηνη απο Θεȣ πατρος ἡμων, και Κυριȣ Ιησȣ Χριϛȣ.

2 Ευχαριϛȣμεν τω Θεῳ παντοτε περι παντων ὑμων, μνειαν ὑμων ποιȣμενοι επι των προσευχων ἡμων.

Ver. 1.—1. *Paul and Silvanus and Timothy.* See Pref. p. 10, 11. for the reaſon why Paul, in the inſcription of this epiſtle, omitted calling himſelf an apoſtle, and allowed Silas and Timothy to join him in writing it.—It appears from Acts xvi. 37. that Silas was a Roman as well as Paul. *Silvanus* therefore may have been his Roman name, as Saul's Roman name was *Paul.*

2. *Church of the Theſſalonians which is* (εν) *in God the Father.* This is an expreſſion of the ſame kind with that, 1 John v. 20. *We are in the true God, in his Son Jeſus Chriſt.* We are in ſubjection to the true God, by being in ſubjection to his Son.

Ver. 2.

ſerve the living and true God. For, three perſons in their right ſenſes, as Paul, Silvanus, and Timothy undoubtedly were, cannot be ſuppoſed to have made open appeals of this nature, to ſuch numerous ſocieties as the church of the Theſſalonians, and the other churches in which this epiſtle was to be read, where every individual muſt have known whether the matters affirmed were true or falſe, unleſs they had been conſcious to themſelves that they were all ſtrictly true. As little can it be ſuppoſed, that the Theſſalonians and the reſt, would have received and peruſed the letter in which theſe things are affirmed, unleſs they had known them to be all ſtrictly true. Wherefore, that great and evident miracles were wrought at Theſſalonica; that ſpiritual gifts were conferred on them who believed; and that theſe miracles and ſpiritual gifts produced among the Theſſalonians ſuch a firm perſuaſion of the truth of the new religion, that many of them forſook their idol gods, embraced the goſpel, and worſhipped the one true God only; and that this change of religion brought upon them much affliction; are all as'certain, as that the Theſſalonians embraced the goſpel, and that this epiſtle was written by Paul, and ſent to Theſſalonica.

New Translation.	Commentary.
CHAP. I. 1 Paul and Silvanus, and *Timothy*,[1] *to* the church of the Theſſalonians *WHICH IS* in[2] God the Father, and *IN* the Lord Jeſus Chriſt: Grace BE *to* you, and peace from God our Father, and the Lord Jeſus Chriſt.	CHAP. I. 1 *PAUL and Silvanus and Timothy, to the church of the Theſſalonians, which is in* ſubjection to *God, the Father* of the univerſe, whereby it is diſtinguiſhed from a ſociety of idolatrous Gentiles; *and in* ſubjection to *the Lord Jeſus Chriſt*, whereby it is diſtinguiſhed from a ſynagogue of unbelieving Jews: May *virtuous diſpoſitions come to you, with happineſs from God our* common *Father, and* from *the Lord Jeſus Chriſt*, by whom the Father diſpenſes theſe bleſſings to men.
2 We give thanks to God *at all times* for you all,[1] making mention of you in our prayers.	2 Having great ſatisfaction in your converſion, *We give thanks to God at all times for you all; making mention of you in our prayers.* See Philip. i. 3.—5.

Ver. 2. *We give thanks to God at all times for you all.* From this, and from many other paſſages in St. Paul's epiſtles, we learn that it is the duty of Chriſtians, and eſpecially of the miniſters of the goſpel, to

3 Remembering without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

3 Αδιαλειπτως μνημονευοντες ὑμων τȣ εργȣ της πιςεως, και τȣ κοπȣ της αγαπης, και της ὑπομονης της ελπιδος τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, εμπροσθεν τȣ Θεȣ και πατρος ἡμων·

4 Knowing, brethren beloved, your election of God.

4 Ειδοτες, αδελφοι ηγαπημενοι ὑπο Θεȣ, την εκλογην ὑμων.

Firſt Argument in Proof of the Divine Original of the Goſpel,

5 For our goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know

5 Ὁτι το ευαγγελιον ἡμων ȣκ εγενηθη εις ὑμας εν λογῳ μονον, αλλα και εν δυναμει, και εν πνευματι ἁ-

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pray for others, and to praiſe God for all that is excellent and valuable in them; and to pray that God may continue and increaſe their graces.

Ver. 3.—1. *Without ceaſing.* In ſcripture, that which is done frequently, is ſaid to be done *without ceaſing*, and *always*. Thus chap. v. 16. *Rejoice always*. ver. 17. *Pray without ceaſing.*

2. *Your work of faith.* In alluſion to our Lord's words, John vi. 29. *This is the work of God, that ye believe.* The apoſtle uſes the ſame praſeology, Phil. i. 6. Faith therefore is truly a good work.

3. *Labour of love.* Some by this underſtand that labour in working with their hands, to which the Theſſalonians ſubmitted from love to their diſtreſſed brethren, that they might have wherewith to relieve them.

4. *In the ſight of God, even our Father.* Some join this with the firſt clauſe, *Without ceaſing remembering in the ſight*, &c. But I prefer the ſenſe which ariſes from the order of the words in the original, and which I have followed in the tranſlation.

Ver. 4.—1. *Brethren beloved of God.* The order of the words in the Greek directs to this tranſlation. Beſides we have the ſame phraſe, 2 Theſſ. ii. 13

2. *Your election.* This being ſaid to the whole church of the Theſſalonians, cannot be underſtood of the *election* of every individual in that church *to eternal life.* For there were among them ſome who walked diſorderly, 2 Theſſ. iii. 11. concerning whom the apoſtle doubted whether they would obey his precepts, chap. v. 14. Beſides, *the election*

3 *Without ceasing*[1] *remembering* your work[2] of faith, and labour[3] of love, and *perseverance* (see Rom. ii. 7.) of *the* hope of our Lord Jesus Christ, in the sight of God[4] *even* our Father;

3 *Without ceasing remembering your work of faith* in Christ; *and those laborious offices which from love ye perform* to your brethren; *and* your perseverance in *the hope of our Lord Jesus Christ*'s second coming (ver. 10.) All these virtues ye exercise *in the sight of God, even our Father*, who beholds them with pleasure.

4 Knowing, brethren *beloved of God*,[1] *your election*.[2]

4 By these things, *brethren beloved of God, we know your election* to be his people, although ye do not obey the law of Moses.

founded upon the Miracles by which it was confirmed.

5 For our gospel came not *to* you (εν) in word only, but also (εν) *with* power[1] and *with* the Holy Ghost,[2] and *with*

5 Your work of faith, by which I know your election is well founded; *for our gospel was not offered to you in word only, but also with great miracles* performed in your presence,

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tion of the Thessalonians was such as left the apostle room to fear, lest the tempter might have tempted them so effectually, as to make his labour among them fruitless, chap. iii. 5. but such a fear was not consistent with the apostle's knowledge of their election to eternal life.—*The election* here spoken of, is that which Moses has described, Deut. vii. 6.—*The Lord thy God hath chosen* (elected) *thee to be a special people to himself, above all people that are upon the face of the earth.* But the Judaizing teachers denied the election of the Gentiles to be the people of God while they refused to subject themselves to the law of Moses. Wherefore it was highly proper to assure the Thessalonians, that they were *elected*, or made the people of God, by faith in Christ alone.

The controversy, agitated in later times, concerning particular *election*, was not known in the primitive church. Besides, whatever the secret purpose of God may be, it were extremely dangerous for any person to presume on his election, in such a manner as to neglect the working out of his own salvation with fear and trembling.—For more concerning *election*, see Rom. ix. 11. note 2. 1 Pet. i. 1. note 2.

Ver. 5.—1. *But also with power.* In scripture, δυναμις, commonly signifies that supernatural power, whereby Jesus and his apostles were enabled to work miracles for the confirmation of the gospel. Acts x. 38. *How God animated Jesus of Nazareth with the Holy Ghost,* και δυναμει, *and with power.*—Matt. vii. 22. *And in thy name done many,* δυναμεις, *wonderful works.*—Rom. xv. 19. εν δυναμει, *By the power of signs and miracles,* εν δυναμει, *by the power of the Spirit of God.*—2 Cor.

what manner of men we were among you for your ſake.

γιῳ, και εν πληροφορια πολλῃ, καθως οιδατε οἱοι εγενηθημεν εν ὑμιν δι᾽ ὑμας.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt:

6 Και ὑμεις μιμηται ἡμων εγενηθητε και τȣ Κυριȣ, δεξαμενοι τον λογον εν θλιψει πολλῃ μετα χαρας πνευματος ἁγιȣ.

7 So that ye were enſamples to all that believe in Macedonia and Achaia.

7 Ὡςε γενεσθαι ὑμας τυπȣς πασι τοις πιςευȣσιν εν τῃ Μακεδονιᾳ και τῃ Αχαιᾳ.

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xii. 12. *Truly, the ſigns of an apoſtle were fully wrought among you, with all patience, by ſigns and wonders,* και δυναμεσι, *and powers*; miracles in which the greateſt power was diſplayed.

2. *And with the Holy Ghoſt.* The Holy Ghoſt here denotes thoſe ſpiritual gifts of prophecy, healing diſeaſes, ſpeaking foreign languages, and the interpretation of languages, which the apoſtles communicated to the firſt believers, for the purpoſe of edifying each other, and for confirming the truth of the goſpel.

3. *And with much aſſurance,* Πληροφορια, denotes the carrying of a ſhip forward, with her ſails ſpread and filled with the wind. It is elegantly uſed to expreſs ſuch an entire conviction, as carries men to act ſteadily and uniformly, in all matters which have any connection with that conviction. See 2 Tim. iv. 17. Heb. vi. 11.

4. *As ye know what ſort of men we were among you.* Ye know that we received no reward whatever from you, for preaching the goſpel to you; but maintained ourſelves by our own labour, all the time we were with you, chap. ii. 9. So that we were teachers of a very different character from any ye had ever been acquainted with. The truth is, the Chriſtian preachers greatly excelled the Greek philoſophers, whoſe cuſtom was to teach for hire, and to live in all kinds of ſenſual pleaſure, whereby they ſhewed themſelves to be both covetous and profligate.

5. *For your ſake.* This determines the meaning of the general expreſſion, *What ſort of men we were among you,* to the apoſtle's diſintereſtedneſs in preaching the goſpel to the Theſſalonians, without demanding maintenance from them, or any reward whatever: for he could not with ſo much propriety ſay, that he practiſed his other virtues among the Theſſalonians, for their ſake.

Ver. 6.—1. *Having embraced.* Δεξαμενοι, is properly tranſlated, *embraced,* becauſe the word imports ſomething more than the bare receiving of the goſpel, as is plain from chap. ii. 13. where, after telling them

much assurance;[3] as ye know what *sort* of men[4] we were among you for your sake.[5]

and with the gifts of *the Holy Ghost* imparted to you; *and* these produced in you *the fullest assurance* of its divine original, especially *as ye know what sort of men we were among you, effectually to persuade you.*

6 And ye became *imitators* of us, and of the Lord, having *embraced*[1] the word in much affliction,[2] with joy of the Holy Ghost.[3]

6 *And*, being exceedingly struck with our miracles and virtues, *ye became imitators of us, and of the Lord* Jesus in sufferings, *having embraced the gospel, although it brought on you much affliction*, mitigated *by the joy* which ye felt from the gifts *of the Holy Ghost.*

7 So that ye *are become* (τυπȣς, 1 Pet. iii. 21. note 2.) *patterns* to all *who* believe in Macedonia and Achaia.[1]

7 The patience and joy, with which ye suffer for the gospel, are *so* remarkable, *that ye are become patterns to all who believe in Macedonia and Achaia.*

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them that *they received* the word, he adds, δεξαμενοι, ye *embraced* it, not as the word of men, &c. ye received it, with the warmest affection, as the word of God.

2. *In much affliction.* The Thessalonians became imitators of the apostles, and of Christ, not only in suffering persecution for the gospel, but in suffering it from their own countrymen, as Christ and his apostles had suffered persecution from the Jews. See 1 Thess. ii. 14. Acts xvii. 1. 6.—9.

3. *With joy of the Holy Ghost.* The gifts of the Holy Ghost, bestowed on the Gentile believers, being an evidence of their election to be the people of God, and a seal of their title to a glorious immortality, provided they continued in faith and holiness, must have been a source of unspeakable joy to them, even in the midst of persecution and affliction for the word.

Ver. 7. *Macedonia and Achaia.* The Roman general Metellus having conquered Andriscus and Alexander, pretended sons of Perseus the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province, which was governed by a proconsul or prætor, sent from Rome, whose usual residence was in Thessalonica. Not long after this, the consul Mummius, having defeated the Achæans, and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest, and reduced Greece into a Roman province, called *the Province of Achaia*, because at the taking of Corinth, the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by the Greek nations in Europe, were distributed into two great divisions, called *Macedonia* and *Achaia.*

8 For from you founded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

8 Αφ' ὑμων γαρ εξηχηται ὁ λογος τȣ Κυριȣ ȣ μονον εν τῃ Μακεδονιᾳ και Αχαιᾳ, αλλα και εν παντι τοπῳ ἡ πιςις ὑμων ἡ προς τον Θεον εξεληλυθεν, ὡςε μη χρειαν ὑμας, εχειν λαλειν τι.

9 For they themſelves ſhew of us, what manner of entering in we had unto you, and how ye turned to God from idols, to ſerve the living and true God.

9 Αυτοι γαρ περι ἡμων απαγγελλȣσιν ὁποιαν εισοδον εχομεν προς ὑμας, και πως επιςρεψατε προς τον Θεον απο των ειδωλων, δȣλευειν Θεῳ ζωντι και αληθινῳ·

10 And to wait for his Son from heaven, whom he

10 Και αναμενειν τον ὑιον αυτȣ εκ των ȣρανων, ὁν η-

Ver. 8.—1. *From you the word of the Lord hath reſounded*, &c. The apoſtle does not mean, that the Theſſalonian brethren preached the goſpel in all the countries here mentioned; but that their relinquiſhing idolatry, had occaſioned the preaching of the goſpel in Theſſalonica to be much talked of, through the provinces of Macedonia and Achaia, and in many other places. This fact, ſo expreſsly aſſerted in a letter addreſſed to perſons who could not but know whether it was true or falſe, deſerves attention, for the reaſon mentioned, vol. i. p. 164.

2. *In every place your faith to God-ward is ſpread abroad.* Grotius obſerves, that many of the Theſſalonians being merchants who travelled into foreign countries for the ſake of commerce, the news of their fellow citizens having renounced the worſhip of the gods, muſt have been ſpread widely abroad by their means, as the apoſtle affirms. And as this was a very extraordinary event, it would naturally occaſion much diſcourſe, among them to whom it was reported.

Ver. 9 —1. *What ſort of entrance* (εχομεν) *we have,* for (εσχομεν) *we had, to you.* See Eſſ. iv. 12. The Alexandrian MS. reads here εσχομεν, anſwering to επιςρεψατε in the following clauſe: The meaning is, theſe perſons publiſh every where, that we entered and eſtabliſhed ourſelves among you, by great miracles.

2. *To ſerve the living and true God.* The epithet *living* is given to God to diſtinguiſh him from the heathen idols, which were deſtitute of life. He is likewiſe called the *true God*, in oppoſition to the ficti-

tious

8 (Γαρ, 91.) *Besides, from you the word of the Lord hath resounded*,[1] not only in Macedonia and Achaia; but also in every place, your faith to God-ward is spread abroad,[2] so that we *have no need* to speak any thing.

8 *Besides*, your faith and sufferings have occasioned *the fame of the gospel of Christ to resound, not only through Macedonia and Achaia; but also in every place* to which your fellow-citizens resort for the sake of commerce, the news of *your faith in* the true *God, is spread abroad* by them; *so that we have no need to speak any thing*, either in our own praise, or in yours.

9 For they themselves *publish concerning us, what sort of entrance* we had[1] *to* you, and how ye turned to God from idols, (δȣλευειν) to serve the living and true God;[2]

9 *For your fellow-citizens themselves*, who spread abroad the news of your conversion, *publish* every where *concerning us, in what manner we established ourselves among you*, as messengers from God; *and how*, convinced by the miracles we wrought, *ye turned to God from* dead *idols, to serve the living and true God* alone.

10 And to wait for his Son from heaven;[1] whom

10 *And to expect* not the appearing on earth of any of the gods for-

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tious deities worshipped by the heathens, who, though they may formerly have lived, or are now living, are not *true Gods;* such as demons and the souls of men departed. By their worshipping the true God the Thessalonians were distinguished from the heathens; and by their waiting for God's Son from heaven, mentioned in the next verse, they were distinguished from the Jews.

Ver. 10.—1. *And to wait for his Son from heaven.* Christ himself, on two different occasions, promised that he would return from heaven, Matt. xvi. 27. John xiv. 3. The angels, likewise, who attended at his ascension, foretold that he will return, Acts i. 11. And as the great design of his return is to punish his enemies, and reward his faithful servants, his second coming was always a principal topic, on which the apostles insisted in their discourses; consequently it was a principal article of the faith and hope of the first Christians, a frequent subject of their conversation, and a powerful source of consolation to them in all their afflictions and troubles. May it ever be the object of our faith and hope, and the source of our consolation, especially at death!

2. *Jesus who delivers.* Grotius thinks ρυομενον, the present participle, stands here for the future, ρυσομενον, *who will deliver.* But it is usual in scripture, to speak of things future in the present tense, to shew the certainty of their happening.

 3. *From*

raiſed from the dead, *even* Jeſus which delivered us from the wrath to come.

γειρεν εκ νεκρων, Ιησουν τον ρυομενον ἡμας απο της οργης της ερχομενης.

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3. *From the wrath that is to come. Wrath*, the cauſe, is here put for *puniſhment*, the effect. The puniſhment which Chriſt, at the day of judgment, will inflict, and the perſons on whom he will inflict it, are deſcribed, 2 Theſſ. i. 8. *Inflicting puniſhment with flaming fire on them who know not God, and who obey not the goſpel of our Lord Jeſus Chriſt*.

CHAP. II.

View and Illuſtration of the Matters contained in this Chapter.

IN this chapter, the apoſtle propoſes his *ſecond argument* in proof of the truth of the goſpel. It is taken from the character, the behaviour, and the views of the perſons who firſt preached it. Now the importance of this argument will appear, if we conſider, what the things were which the preachers of the goſpel publiſhed, and required mankind to believe. They told every where, that Jeſus their maſter is *the Son of God*; that he wrought many miracles in Judea; that he was crucified by the Jews, his countrymen, as a deceiver; but that God declared him to be his Son, by raiſing him from the dead, agreeably to what Jeſus, before his death, had foretold; that after his reſurrection, having ſpent ſome time on earth among his diſciples, he aſcended into heaven, while they looked on; and that two angels, who were preſent on the occaſion, aſſured them, that in like manner as they had ſeen Jeſus go into heaven, ſo he would return.

But to induce mankind to believe matters ſo extraordinary, it was neceſſary that the perſons who called themſelves eye-witneſſes of them, and who reported them to the world, ſhould be men of ſound judgment and known integrity, and free from all intereſted views; that they ſhould be fully perſuaded themſelves of the truth of the things which they told; that they ſhould uſe no guile nor flattery, to procure themſelves credit; and that, by their whole deportment, they ſhould ſhew themſelves to be pious and virtuous perſons, whoſe only aim in this undertaking, was to promote the glory of God, and the good of mankind.

he raiſed from the dead, EVEN Jeſus (ρυομενον) *who delivers*[2] us from the wrath *which is* to come.[3]

merly worſhipped by you, but of *God's Son from heaven* to judge the world, *whom he raiſed from the dead; even Jeſus,* our matter, *who,* as judge, *will deliver us* who believe *from the wrath which is to come* upon them who *obey not the goſpel.*

Chriſt. 9. *They ſhall ſuffer puniſhment,* EVEN *everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.*—Loid Jeſus deliver us from this terrible wrath.

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mankind. Wherefore, although the apoſtle and his aſſiſtants had ſaid in a general way, chap. i. 5. *Ye know what ſort of men we were among you, for your ſake,* they judged it neceſſary to employ the greateſt part of this chapter, in ſetting forth diſtinctly, the facts and circumſtances by which their ſincerity, their integrity, and their diſintereſtedneſs in preaching the goſpel, were evinced; together with thoſe particulars by which their moral character was raiſed above all ſuſpicion. Being in every reſpect, therefore, ſuch men as miſſionaries from God ought to be, the evidences of the goſpel, ſo far as they depend on human teſtimony, derive great luſtre from the character and behaviour of its firſt preachers.

His illuſtration of theſe topics, the apoſtle begins with ſhewing, that he and his aſſiſtants were fully perſuaded of the truth of all the matters which they preached. For he told the Theſſalonians, that *their entrance* among them *was not falſe.* They did not come with a feigned ſtory in their mouth, which they themſelves did not believe, ver. 1.—Their perſuaſion of the things which they preached, they ſhewed at their entrance among the Theſſalonians, by the perſecution which they had ſuffered, and were ſuffering for the goſpel. Say they, *Although we had before ſuffered, and were ſhamefully handled at Philippi,* (they had been ſcourged, and laid in the ſtocks) *as ye know, we were bold through our God, to ſpeak to you the goſpel of God, amidſt a great combat:* that is, amidſt a new and heavy perſecution, raiſed againſt us in your city by the unbelieving Jews, ver. 2. Their preaching the goſpel under perſecution, is fitly mentioned by the apoſtle, as a proof of their firm perſuaſion of the things which they preached; becauſe impoſtors, having nothing in view by their fictions, but to acquire fame, or power, or riches, or pleaſures, they

they ſeldom endure a long continued courſe of heavy ſufferings, in propagating theſe fictions; far leſs do they expoſe themſelves to death, for maintaining them.—Next the apoſtle affirms, that *their exhortation* or goſpel, did not proceed from *error*; that is, from an erroneous opinion, raſhly taken up, without any foundation: nor from thoſe *impure* worldly motives, which influence impoſtors: neither did they uſe any *guile* in contriving or in gaining credit to the goſpel which they preached, ver. 3.

But the freedom of the apoſtles, and other miniſters of the word, from error, impurity, and guile, being circumſtances which rendered their teſtimony credible in the higheſt degree, it was proper to ſpeak of theſe things at more length. And therefore, beginning with their freedom from *guile*, the apoſtle obſerves, that as perſons *commiſſioned of God to preach the goſpel*, they delivered its doctrines and precepts exactly as they received them from God; at no time preaching *ſo as to pleaſe men, but God who knew their hearts*. And this they did, notwithſtanding they were ſenſible, that the doctrines of the goſpel, as they delivered them, would be reckoned by the Greeks fooliſhneſs; and that its precepts would be condemned as unreaſonable ſeverities, becauſe they were contrary to the maxims and practices of the world, ver. 4. Who does not ſee, that if the Chriſtian preachers had been impoſtors, they never would have framed a goſpel, or ſcheme of religion of this kind?—And as the Chriſtian preachers uſed no guile in framing their *exhortation*, or goſpel, ſo they uſed none of the baſe arts practiſed by impoſtors for procuring credit to it. They never accoſted any perſon, with fawning *flattering ſpeeches* to win his affections, (Epheſ. ii. 1.—3.;) neither did they make hypocritical pretenſions to extraordinary piety, *as a cloak to cover covetous deſigns*. From theſe well known arts of impoſtors, Paul and his aſſiſtants were entirely free; as the Theſſalonians, who were thoroughly acquainted with their manner of preaching, well knew, ver. 5.—Next, with reſpect to *impurity*, the apoſtle and his aſſiſtants were not influenced by any of thoſe corrupt motives which actuate impoſtors. Inſtead of ſeeking to make ourſelves powerful, or rich, by the goſpel, *we never demanded the honour* of obedience, nor of maintenance, *either from you or from others; although we could have been burdenſome to you*, in both theſe reſpects, *as the apoſtles of Chriſt*, ver. 6.—The truth is, as apoſtles, they had authority from their maſter to enjoin their diſciples what was fit, (Philemon, ver. 8.;) and on that pretext, if their ruling paſſion had been the love of power, they might have exerciſed an abſolute dominion over their diſciples, as falſe teachers never fail to do. They had alſo a right to be maintained by thoſe to whom they preached; and on that ſcore, if they had loved money, they might have enriched

themſelves

themselves at their expence, after the example of all false teachers, 2 Pet. ii. 3.—But so far were the ministers of the gospel from behaving among their disciples at Thessalonica in an imperious insolent manner, that *they were gentle among them as a nurse towards her own sucking children*, ver. 7. (see Acts xx. 29.)—*And took a most affectionate care of them; and were well pleased to impart to them, not only the gospel of God, but also their own lives:* which in fact they hazarded, by preaching it to them: and all this, from no motive, but *because the Thessalonians were become dear to them*, on account of their love of truth, ver. 8.—And with respect to maintenance, they put the Thessalonians in mind, that instead of demanding any thing from them on that account, they *wrought night and day that none of the Thessalonians might be burdened, while they preached to them the gospel of God*, ver. 9. These facts, well known to the Thessalonians, were there no other, are undeniable proofs of the sincerity, honesty, and disinterestedness, of the first preachers of the gospel; and add no small degree of credibility to the things which they have testified concerning their master.—Lastly, with respect to *error:* to shew that in believing the gospel, the apostle and his associates were neither blinded by the fervours of enthusiasm, nor prejudiced by the influence of vicious inclinations, they appealed to the sober, holy, and virtuous manner of living, which they all along followed among their disciples, and especially among the Thessalonians. *Ye are witnesses, and God also, how holily, and justly, and unblameably, we lived among you who believe*, ver. 10. This is not the manner of life which false teachers, who are blinded by the fumes of enthusiasm, or seduced by corruption of heart, follow among their disciples. Such never fail to make themselves known, by some vicious practice which cleaves to them, and which they justify by their erroneous principles. See 2 Pet. ii. 18. Jude 4.—Farther, to shew that they were not blind enthusiasts, Paul and his assistants called on the Thessalonians to bear witness to the earnestness, with which they exhorted every one of them, *even as a father his children*, to follow all the branches of holiness, ver. 11.—And, how they solemnly *testified, that they should walk worthy of* the true *God*, whom they now worshipped; and suitably to the nature of that glorious dispensation, into which he had *called them*, ver. 12. Appeals of this kind, made by the preachers of the gospel to their own disciples, concerning the manner in which they lived among them, and concerning the instructions and exhortations which they gave them, are incontestible proofs, both of the soundness of their understanding, and of the purity of their heart. Wherefore, no reasonable person can suspect, that they were influenced, either through weakness or vice, to receive a scheme of error, held

held out to them by their maſter, without any evidence to ſupport it. To be the more convinced of this, we need only compare with them, the firſt diſciples of ſuch enthuſiaſts and impoſtors as have deluded the world; whoſe credulity may eaſily be traced, in the weakneſs of their underſtandings, and in the viciouſneſs of their lives. Upon the whole, as the firſt preachers of the goſpel are diſtinguiſhed from enthuſiaſts and impoſtors in general by the qualities above mentioned; ſo, by the ſame qualities they were diſtinguiſhed from the Greek philoſophers in particular; who, though they were free from enthuſiaſm, and ſpake admirably concerning the moral virtues, yet followed the moſt diſſolute courſes in private; and in teaching had no regard to any thing, but to the hire which they received for their inſtructions.

The apoſtle and his aſſiſtants, having, in this and the preceding chapter, proved the divine original of the goſpel, by the miracles which they wrought in the preſence of the Theſſalonians; by the miraculous gifts which they conferred on them who believed; by the diſintereſtedneſs which they ſhewed in preaching the goſpel; and by the holineſs of their lives,—the more fully to convince after-ages, that what they have written concerning theſe things was ſtrictly true, they tell us, *They gave thanks to God without ceaſing, becauſe when the Theſſalonians received the preached word of God from them, they knew that they embraced not the word of men; but, as it is in truth, the word of God: which alſo wrought effectually in them who believed*, ſuch an attachment to Chriſt and ſuch fortitude, as enabled *them to ſuffer for the goſpel*, ver. 13.—By thus ending the arguments taken from the miracles, the character, the views, and the behaviour of the firſt preachers of the goſpel, with a ſolemn thankſgiving to God for the faith and ſufferings of the Theſſalonians, the apoſtle not only told them plainly, that their faith was founded in their own knowledge of the things he had written, but he appealed to God for the truth of them. There cannot, therefore, be the leaſt doubt, that Paul and his coadjutors, were the ſincere, ſober, holy, diſintereſted, meek perſons, he hath repreſented them to be; and that their virtuous behaviour added great weight to their teſtimony concerning their maſter.

Before the Apoſtle proceeded to his third argument, he anſwered certain objections, which it is probable were much inſiſted on by the learned Greeks, for diſcrediting the goſpel. And, becauſe theſe objections were levelled againſt the miracles and character of the Chriſtian preachers, they are introduced with great propriety, after finiſhing the arguments drawn from theſe topics.

Objection

Objection 1. The apostle, after thanking God, that the behaviour of the preachers of the gospel, as well as their miracles, had induced the Thessalonians to receive their word as the word of God, proceeds to observe, that they shewed the strength of their faith, by *becoming imitators of the churches of God in Judea;* having *suffered the same things from their own countrymen, as the others of the Jews,* ver. 14.—This manner of expressing the sufferings of the Thessalonians for the gospel, the apostle adopted, because it gave him an opportunity of answering a very plausible objection, which the philosophers raised against the gospel, from the unbelief of the Jews in Judea. Said they, the Christian preachers build the gospel upon the Jewish revelation, and tell us, that their master gave himself out in Judea, as the great personage foretold by the Jewish prophets; and that in confirmation of his pretensions, he wrought many miracles in different parts of the country. But the rejection of the gospel by the Jews, their putting Jesus to death, and their persecuting his disciples, are strong presumptions, or rather clear proofs, that the gospel is inconsistent with the Jewish revelation; and that the Jews did not believe the miracles which Jesus pretended to perform, but considered him as an impostor, and his miracles as feats of magic. This objection, it is true, the apostle has not stated: but, seeing what follows is a direct answer to it, and comes immediately after the Thessalonians are said to have suffered like things from their own countrymen, as the churches of God in Judea had suffered from the Jews, we cannot avoid supposing, that when he says of the Jews, *Who have both killed the Lord Jesus, and their own prophets, and have greatly persecuted us; and they please not God, and are contrary to all men,* &c. he intended to remove any suspicion that might arise to the prejudice of the gospel, from the unbelief of the Jews, their crucifying the Lord Jesus, and their persecuting his apostles. For it is the same as if he had said, the Jews indeed *have killed the Lord Jesus;* but they have also *killed their own prophets,* notwithstanding they wrought miracles among them, and were universally acknowledged to be true prophets. The same persons *have persecuted us,* the apostles of Jesus, in the persuasion that they please God. *But they do not please God:* for, in this, as in their whole conduct, *they are enemies to mankind,* ver. 15.—and in a little time God will shew his extreme displeasure with them, for crucifying his Son, and persecuting his apostles, by destroying their nation, ver. 16.—So remarkable were the Jews in all ages for their enmity to the messengers of God, that Stephen challenged the council to shew which of the prophets their fathers had not persecuted. This being the character of the Jews, their rejection of the gospel, their killing the Lord Jesus,

Jeſus, and their perſecuting his apoſtles, afford not the ſmalleſt preſumption, either that the goſpel is inconſiſtent with the Jewiſh revelation, or that the miracles of Jeſus and his apoſtles were falſe. In theſe things, the Jews behaved as their fathers did to the prophets, who brought the former revelations from God to them; and the puniſhment which ſoon fell on them, ſhewed how much God was diſpleaſed with them, for ſo doing.

Objection 2. The ſecond objection was levelled againſt Paul and Silas in particular; being founded on their behaviour during the tumult at Theſſalonica. Theſe men, ſaid the philoſophers, though the chief preachers of the new doctrine, did not appear with Jaſon and the brethren before the magiſtrates, either to defend it, or to ſuffer for it. What could this be owing to, but to their conſciouſneſs that the whole was a fraud: or, to their timidity? Either of which was inexcuſable in miſſionaries from God, who boaſted in their ſufferings, as adding weight to their teſtimony concerning their maſter. Something of this ſort muſt have been ſaid againſt Paul and Silas; otherwiſe their fleeing, which was adviſed by the Theſſalonians themſelves, Acts xvii. 10. needed

Second Argument in Proof of the Divine Original of the Goſpel,

Old Translation.	Greek Text.
CHAP. II. 1 For yourſelves, brethren, know our entrance in unto you, that it was not in vain:	1 Αυτοι γαρ οιδατε, αδελφοι, την εισοδον ἡμων την προς ὑμας, ὁτι ȣ κενη γεγονεν·
2 But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were	2 Αλλα και προπαθοντες και ὑβρισθεντες, καθως οιδατε, εν Φιλιπποις, επαρ-

Ver. 1. *That it was not falſe:* ὁτι ȣ κενη γεγονεν. Here κενη, ſignifies *falſe:* for the word is uſed in that ſenſe, 1 Cor. xv. 14. *If Chriſt hath not been raiſed,* κενον, *falſe, certainly, is our preaching,* and κενη, *falſe alſo is your faith.* Ver. 15. *We are found falſe witneſſes.*—Epheſ. v. 6. *Let no man deceive you,* κενοις λογοις, *with falſe ſpeeches.*—The prophet Jeremiah ſpeaking of idols, ſays, chap. x. 8, *The ſtock is a doctrine of vanities,* that is, *of falſehoods.* See Exod. v. 9.—Properly, κενος ſignifies an *empty* perſon or thing; conſequently, *a thing deſtitute of truth.* The apoſtle's meaning is, that his entrance among the Theſſalonians, was not the entrance of a deceiver, who with a view to draw money from his hearers, or to acquire power, or to live in pleaſure among them, told them ſtories which he himſelf knew to be falſe. To this interpretation, the reaſon aſſigned in the following verſe agrees: his ſufferings

needed no apology, at leaſt to the Theſſalonians; and far leſs ſo earneſt an apology, as that which the apoſtle has offered in this chapter, where he aſſured the brethren, that when he fled to Berœa, he intended to be abſent *during the time of an hour*, or for a few days only, till the rage of the Jews ſhould ſubſide: and that accordingly, while in Berœa, *he had endeavoured with great deſire to ſee them*, ver. 17.—*and would have come to them once and again, but Satan hindered him*, by bringing the Jews from Theſſalonica to Berœa, where they ſtirred up the people againſt him, and obliged him to flee to Athens, ver. 18.—Yet on neither of theſe occaſions, did he flee from a conſciouſneſs of fraud, or from the fear of death; but from his wiſhing to have an opportunity of perfecting the faith of the Theſſalonians, and of converting a greater number of the Gentiles. For he aſſured them, that he conſidered them, and the reſt of his Gentile converts, as his hope, and joy, and crown of glorying, at the day of judgment, ver. 19.—And to convince them, that he really believed his future happineſs would be increaſed by their perſeverance, and by the converſion of the Gentiles, he repeated the ſame aſſurance, ver. 20.

taken from the Character, Behaviour, and Views of its firſt Preachers.

NEW TRANSLATION.

CHAP. II. 1 For yourſelves know, brethren, our *entrance* (προς, 293.) *among* you, that it was not *falſe*.[1]

COMMENTARY.

CHAP. II. 1 Your faith in the goſpel is well founded, *for* this ſecond reaſon: *Yourſelves know, brethren, our entrance among you; that it was not* by telling you *falſe* ſtories, which we ourſelves did not believe. We firmly believed all the things we preached.

2 (Αλλα και, 78. 211.) *For although we had before ſuffered*, and were ſhamefully *handled*[1] as ye know,

2 *For notwithſtanding we had, before* our entrance, *ſuffered, and were ſhamefully handled at Philippi*, being dragged before the magiſtrates,

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ings for the goſpel being the ſtrongeſt proof that he himſelf believed it; whereas, of his not having preached in vain to the Theſſalonians, his ſufferings were no proof. Beſides, if the apoſtle had meant to ſay, that his entrance was not *in vain*, the expreſſion would have been, εις κενον, as in Philip. ii. 16. 1 Theſſ. iii. 5.—The interpretation which Oecumenius gives of this paſſage is: *Non fabulæ, non mendacia, non nugæ fuerunt noſtræ predicationes.*

Ver. 2.—1. *Shamefully handled.* Scourging with rods was a puniſhment ſo ignominious, that the Portian law forbade it to be inflicted on any Roman citizen.

2. *We*

bold in our God to speak unto you the gospel of God with much contention.

ρησιασαμεθα εν τω Θεω ἡμων λαλησαι προς ὑμας το ευαγγελιον του Θεου εν πολλω αγωνι.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

3 Ἡ γαρ παρακλησις ἡμων ουκ εκ πλανης, ουδε εξ ακαθαρσιας, ουτε εν δολω·

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

4 Αλλα καθως δεδοκιμασμεθα ὑπο του Θεου πιστευθηναι το ευαγγελιον, ούτω λαλουμεν, ουχ ὡς ανθρωποις αρεσκοντες, αλλα τω Θεω τω δοκιμαζοντι τας καρδιας ἡμων.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

5 Ουτε γαρ ποτε εν λογω κολακειας εγενηθημεν, καθως οιδατε, ουτε εν προφασει πλεονεξιας· Θεος μαρτυς.

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2. *We were bold through our God.* Επαρρησιασαμεθα: This word signifies sometimes to *speak plainly*, and without ambiguity; sometimes to *speak publicly*, before multitudes; sometimes to *speak boldly*, from a full persuasion of the truth of what is spoken, and from a confidence of being supported in it. The word seems to be used in all these senses here: for when the apostle came to Thessalonica, he spake plainly, *that the Christ must needs suffer, and rise from the dead, and that Jesus, whom he preached, was the Christ.* Acts xvii. 3. He spake these things publicly, in the synagogue of the Jews, three different sabbaths, ver. 2. And though he knew they were extremely offensive to the Jews, he spake them boldly, in the persuasion that they were true, and in the assurance that God would protect him. So that neither the remembrance of his past sufferings, nor the feeling of those which were come upon him, hindered him from speaking plainly, publicly, and boldly, in Thessalonica, the things which concerned the Lord Jesus.

3. *The gospel of God.* The word *God*, is elegantly repeated, to insinuate, that the apostle's boldness arose from his certain knowledge, that the gospel which he preached, was the gospel of God.

4. *Amidst a great combat.* The apostle insists, with particular earnestness, on the persecutions which he and his fellow-labourers had suffered for preaching the gospel; because impostors, who are conscious that

at Philippi, we were bold[2] *through* our God to speak *to* you the gospel of God,[3] *amidst a great combat.*[4]

scourged, and put in the stocks, *as ye know, we were bold, through* the assistance of *our God, to preach to you* of Thessalonica, *the* same *gospel of God, amidst a great combat* with the unbelieving Jews, who raised a violent persecution against us, in your city. Acts xvii. 1.—9.

3. (Γαρ, 91.) *Besides,* our exhortation WAS not (εκ πλανης) *from error,*[1] nor (εξ ακαθαρσιας) *from impurity,* nor (εν δολω) *with* guile.

3 *Besides, our preaching did not proceed from an erroneous persuasion* groundlessly entertained by us, but from a conviction founded on the clearest evidence. *Neither* did it proceed *from impure, carnal motives, nor* was it contrived *with guile,* to deceive you.

4 But as we were *approved of God, to be entrusted* with the gospel, *so* we speak, not as pleasing men, but God, *who* trieth our hearts.

4 *But, as persons approved of God to be entrusted with* the preaching of *the gospel, so we preach, not as pleasing men,* after the manner of impostors, *but* as pleasing *God, who searcheth our hearts.* What stronger proof can be desired, of our not preaching with guile?

5 For neither at any time, *came we with flattering speech,* as ye know, *neither with a cloak* OVER covetousness,[1] God is witness.

5 To you we did not speak as impostors do: *For neither at any time did we accost you with flattering speeches, as ye* yourselves *know;* neither did we make hypocritical pretensions to piety and disinterestedness, *as a cloak to cover covetous designs:* of this, *God is witness.*

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that the things they tell are false, never expose themselves to continued sufferings, and to death, for such things.

Ver. 3. *Besides, our exhortation was not from error.* In this and what follows, the apostle delineates his own character, and the character of his assistants, as teachers, on purpose to make the Thessalonians sensible, that they had nothing in common with impostors, who are always found to use the mean vicious practices, which the Christian teachers in this passage disclaimed.

Ver. 5. *Neither with a cloak over covetousness.* Flattery and covetousness were vices, to which the teachers of philosophy in ancient times, were remarkably addicted. In truth, these vices, more or less, enter into the character of all impostors, who, as the apostle observes,

 Rom.

6 Nor of men fought we glory, neither of you, nor *yet* of others, when we might have been burdenfome, as the apoftles of Chrift.

6 Ουτε ζητουντες εξ ανθρωπων δοξαν, ουτε αφ᾽ ὑμων, ουτε απ᾽ αλλων· δυναμενοι εν βαρει ειναι, ὡς Χριστου αποστολοι·

7 But we were gentle among you, even as a nurfe cherifheth her children:

7 Αλλ᾽ εγενηθημεν ηπιοι εν μεσω ὑμων. Ὡς αν τροφος θαλπη τα ἑαυτης τεκνα,

8 So, being affectionately defirous of you, we were willing to have imparted unto you, not the gofpel of God only, but alfo our own fouls, becaufe ye were dear unto us.

8 ὁυτως, ἱμειρομενοι ὑμων, ευδοκουμεν μεταδουναι ὑμιν ου μονον το ευαγγελιον του Θεου, αλλα και τας ἑαυτων ψυχας, διοτι αγαπητοι ἡμιν γεγενησθε.

9 For ye remember, brethren, our labour and tra-

9 Μνημονευετε γαρ, αδελφοι, τον κοπον ἡμων και

Rom. xv. 18. *By good words, and bleffings, deceive the hearts of the fimple.*—Πλεονεξια, *covetoufnefs*, has various fignifications in fcripture. See Ephef iv. 19. note 2. Here it may fignify *bad defign* in general. I have fupplied the word *over*, becaufe neither covetoufnefs nor bad defign, is ever ufed as a cloak to cover any thing; but they need a cloak to cover or conceal themfelves. The apoftle appealed to the Thaffalonians, for his not ufing flattering fpeeches, becaufe that was an outward matter, of which they could judge; but he appealed to God, for his being free from covetoufnefs, becaufe it was a fecret of the heart, which God only knew. Here, therefore, is great propriety of fentiment.

Ver. 6.—1. *Neither fought we from men, honour.* That δοξαν, *honour*, in this paffage, fignifies the *honour* of *obedience* and *maintenance*, as I have explained it in the commentary, I think probable from the context.

2. *Neither from you, nor from others.* The apoftle, while he preached in Theffalonica, received money twice from the Philippians, Philip. iv. 16. But as he demanded neither maintenance nor hire, from them nor from others, what he fays in this paffage is perfectly juft. His ufual manner every where was, to work for his own maintenance. And the Philippians feem to have been the only perfons, from whom he received any gift for preaching the gofpel, Philip. iv. 15.

3. *Though we could have ufed authority.* This tranflation is placed in the margin of our bibles, and is the proper tranflation of, εν βαρει ειναι. Theophylact, however explains is by λαμβανειν και τρεφεσθαι.

Ver. 7.

6 *Neither* fought we *from* men (δοξαν) *honour*,[1] *neither from you, nor from* others,[2] *though we could have used authority*[3] as *Christ's messengers.*

6 Instead of acquiring power, or riches, by preaching, *we sought not from men honour, neither from you, nor from others, though we could have used authority, as Christ's messengers,* for constraining you to obey and maintain us, 1 Cor. ix. 4.

7 But we were gentle among you. Even as a nurse[1] cherishes[2] her *own* children;

7 Instead of oppressing you, *we behaved with gentleness among you: Even as a nursing mother cherishes her own* sucking *children*, warming them in her bosom, and feeding them with her milk.

8 So *taking affectionate care* of you,[1] we were *well pleased to impart to* you, *not only* the gospel of God, but also our own *lives*,[2] because ye were *become* dear *to* us.

8 *So taking affectionate care of you,* instead of making a prey of you, *we were well pleased to impart to you,* without any reward, *not only the gospel of God, but also our own lives,* if it could have been of service to you, *because ye were become dear to us,* on account of your faith.

9. (Γαρ, 91.) *Besides*, ye remember, brethren, our

9 Instead of making gain of the gospel, *Ye remember, brethren, our*

Ver. 7.—1. *As a nurse.* Chandler observes, that τροφὸς here, denotes a mother who suckles her own children.

2. *Cherishes*, Θαλπη. Scapula says of the word θαλπω, Sunt qui propriè dici putent de gallina fovente ova, quum illis incubat; "that "it signifies the action of a hen who warms her eggs by brooding "over them."

Ver. 8.—1. *So taking affectionate care of you.* Ἱμειρομενοι, as Blackwall (Sacr. Class. vol. i. p. 241.) observes, is a beautiful poetical word, which expresses the most warm and passionate desire. He adds, Well might the primitive persecutors, from this passage, and from the corresponding practice of the first and best professors of our religion, cry out, in admiration, *O how these Christians love one another!*

2. *But also our own lives.* Chandler observes, that the apostle here considers *the Thessalonians* as in the infancy of their conversion; *himself* as the tender mother who nursed them; the *gospel* as the milk with which he fed them: and his very *soul* or life, as what he was willing to part with for their preservation. Could the fondest mother carry her affection for her helpless infant farther? He adds, Nothing can exceed the elegance, the strength, and the moving affection, of this description! a man must have no bowels, who does not find them moved by so fine, so lively, and warm a scene.

vail: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

τον μοχθον· νυκτος γαρ και ἡμερας εργαζομενοι, προς το μη επιβαρησαι τινα ὑμων, εκηρυξαμεν εις ὑμας το ευαγγελιον τȣ Θεȣ.

10 Ye *are* witneſſes, and God, *alſo*, how holily, and juſtly, and unblameably, we behaved ourſelves among you that believe:

10 Ὑμεις μαρτυρες και ὁ Θεος, ὡς ὁσιως και δικαιως και αμεμπτως ὑμιν τοις πιςευȣσιν εγενηθημεν.

11 As ye know, how we exhorted and comforted, and charged every one of you, (as a father *doth* his children,)

11 Καθαπερ οιδατε ὡς ἑνα ἑκαςον ὑμων, ὡς πατηρ τεκνα ἑαυτȣ, παρακαλȣντες ὑμας και παραμυθȣμενοι,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

12 Και μαρτυρȣμενοι, εις το περιπατησαι ὑμας αξιως τȣ Θεȣ τȣ καλȣντος ὑμας εις την ἑαυτȣ βασιλειαν και δοξαν.

13 For this cauſe alſo thank we God without cea-

13 Δια τȣτο και ἡμεις ευχαριςȣμεν τῳ Θεῳ αδια-

Ver. 9. *Night and day we wrought, in order not to overload.* Επιβαρησαι. The apoſtle often appealed to this proof of his diſintereſtedneſs, in preaching the goſpel; ſee Acts xx. 34. 1 Cor. iv. 12. 2 Theſſ. iii. 8. Beſides, we have his working with his own hands, while he preached in Corinth, recorded, Acts xviii. 3. In preaching the goſpel, St. Paul had no view, but to promote the glory of God, and the ſalvation of men.

Ver. 11. *Even as a father his own children.* The apoſtle, ver. 7. had compared the gentleneſs with which he behaved towards the Theſſalonians, to the tenderneſs of a nurſing mother towards her ſucking children. Here he compares the affection and earneſtneſs, with which he recommended holineſs to them, to the affection and earneſtneſs of a pious father, who exhorts his own children.

Ver. 12. *Who hath called you into his own kingdom and glory.* This is an Hebraiſm, for *glorious kingdom.* Eſſ. iv. 19. conſequently, the apoſtle ſpeaks ſimply, of the admiſſion of the Theſſalonians into the goſpel diſpenſation. See 2 Theſſ. i. 5. note 2. The glory of the ancient kingdom of God, the Moſaic diſpenſation, was all outward and viſible; conſiſting in the magnificence of the temple and temple worſhip,

labour and *toil; for night and day we wrought, in order not to overload* [1] *any of you*, *WHEN* we preached *to* you the goſpel of God.

bodily *labour and toil*, when with you; *for night and day we wrought* for our own maintenance, *in order not to overload any of you, while we preached to you the goſpel of God*: ſo that our preaching to you did not proceed from any corrupt motive.

10 Ye ARE witneſſes, and God ALSO, how holily, and *righteouſly*, and unblameably, *we lived with you who* believe,

10 Next, our preaching was not the effect of error, adopted from vicious inclinations; for *ye are witneſſes, and God alſo, how chaſtely, and righteouſly, and unblameably, we lived with you who believe.* Whereas perſons deceived through corrupt affections, always ſhew it by ſome bad practice.

11 As *alſo*, ye know, how *WE ADDRESSED every one of you*, as a father *his own* children, [1] *exhorting and comforting you*,

11 *As alſo*, our preaching did not proceed from error occaſioned by enthuſiaſm; for *ye know how we addreſſed every one of you, as a father his own children, exhorting and comforting you*, under the perſecutions ye were ſuffering.

12 *And teſtifying that ye ſhould* walk worthy of God, who hath called you *into his own* kingdom and glory.[1]

12 *And teſtifying, that ye ſhould behave, ſuitably to the character*, not of the gods whom ye formerly worſhipped, *but of* the *God* whom ye now ſerve, *who hath called you into his own glorious kingdom* on earth.

13 *On* this *account* alſo, *we give thanks to* God without ceaſing, *that* (παραλαβοντες λογον ακοης) when ye received *the*

13 Theſe things, concerning ourſelves, and concerning our views, being well known to you, fully convinced you of our miſſion from God; wherefore, *on this account alſo, we*

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worſhip, and in the viſible ſymbol of the divine preſence, which reſided between the cherubim in the moſt holy place, and gave reſponſes, when conſulted, concerning affairs of ſtate. But the glory of the goſpel kingdom is wholly inward, conſiſting in the ſpiritual gifts ſhed down abundantly on believers, and in the graces of faith, hope, charity, temperance, humility, &c. produced in them by the operation of the Spirit.—Others explain, *kingdom and glory*, disjunctively: by *kingdom* underſtanding the heavenly country, and by *glory*, the happineſs of that country.

ſing, becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe.

λειπτως, ὁτι παραλαβοντες λογον ακοης, παρ' ἡμων, τȣ Θεȣ, εδεξασθε ȣ λογον ανθρωπων, αλλα (καθως εϛιν αληθως) λογον Θεȣ, ὁς και ενεργειται εν ὑμιν τοις πιϛευȣσιν.

Anſwer to the Objection againſt the Truth of the Chriſtian Miracles, Jeſus and his Diſciples.

14 For ye, brethren, became followers of the churches of God which in Judea are in Chriſt Jeſus: for ye alſo have ſuffered like things of your own countrymen, even as they *have* of the Jews;

14 Ὑμεις γαρ μιμηται εγενηθητε, αδελφοι, των εκκλησιων τȣ Θεȣ των ȣσων εν τῃ Ιȣδαιᾳ, εν Χριϛῳ Ιησȣ, ὁτι ταυτα επαθετε και ὑμεις ὑπο των ιδιων συμφυλετων, καθως και αυτοι ὑπο των Ιȣδαιων,

15 Who both killed the Lord Jeſus and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men;

15 Των και τον Κυριον αποκτειναντων Ιησȣν, και τȣς ιδιȣς προφητας, και ἡμας εκδιωξαντων, και Θεῳ μη αρεσκοντων, και πασιν ανθρωποις εναντιων·

Ver. 13. *The preached word of God.* Λογον ακοης τȣ Θεȣ, literally ſignifies, *the word of the hearing of God:* the word which God hath appointed to be heard through our preaching. Accordingly, λογον ακοης, Heb. iv. 2. is rendered, by our tranſlators, *the word preached.* Dr. Chandler, however, thinks the clauſe ſhould be rendered, *the word of the report concerning God:* ſuppoſing it to be an alluſion to Iſaiah liii. 1. *Who hath believed* (τῃ ακοῃ ἡμων) *our report?*

Ver. 15.—1. *Who both killed the Lord Jeſus and their own prophets.* The expreſſion, *their own prophets*, is emphatical; and denotes, that the Jews acknowledged the prophets whom they killed, to be prophets really ſent of God.—So remarkable were the Jews for perſecuting the prophets, that Stephen challenged the council to ſhew ſo much

preached word of God[1] *from us, ye embraced not* the word of men, but as it is in truth, the word of God, *which also* worketh effectually in you who believe.

give thanks to God without ceasing, that when ye received from us, the word which God hath appointed to be preached, (δεξασθε, chap. i. 6.) *ye embraced not a doctrine framed by men, but as it is in truth, the doctrine of God; which also worketh effectually in you who believe,* by producing in you the greatest attachment to the gospel, and fortitude in suffering for it.

taken from the Unbelief of the Jews in Judea, and their persecuting

14 For ye, brethren, became *imitators* of the churches of God, which *are in Judea* in Christ Jesus, *because* ye also have suffered like things *from* your own countrymen, even as they HAVE *from* the Jews,

14 Your attachment to the gospel, ye shewed by the sufferings which ye endured. *For ye, brethren, became imitators of the churches of God, which are in Judea in Christ Jesus;* (ch. I. 1. n. 2.) *because ye also have suffered like things from your own countrymen:* ye have been calumniated by them as atheists, ye have been imprisoned by them as malefactors, and spoiled of your goods: *even as they have* suffered *from the Jews.*

15 Who both killed the Lord Jesus, and their own prophets,[1] and have *greatly* persecuted us, and *do not please* God, and are contrary to all men;[2]

15 The killing of Jesus by the Jews, and their persecuting his apostles, are objected as proofs of the falsity of Christ's miracles and doctrine. But if *the Jews killed the Lord Jesus,* they killed *also their own prophets, and have bitterly persecuted us,* fancying they please God; *but do not please God, and are enemies to all men.*

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much as one prophet, whom the father had not persecuted, Acts vii. 52. *Which of the prophets have not your fathers persecuted?*

2. *And are contrary to all men.* The hatred which the Jews bare to all the heathens without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which in the strongest terms recommended humanity to strangers. It arose, it seems, from the Jews not understanding

 rightly

16 Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.

16 Κωλυοντων ἡμας τοις εθνεσι λαλησαι ἱνα σωθωσιν, εις το αναπληρωσαι αὑτων τας ἁμαρτιας παντοτε· εφθασε δε επ' αυτȣς ἡ οργη εις τελος.

17 But we, brethren, being taken from you for a ſhort time in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

17 Ἡμεις δε, αδελφοι, απορφανισθεντες αφ' ὑμων προς καιρον ὡρας, προσωπῳ, ȣ καρδιᾳ, περισσοτερως εσπȣδασαμεν προσωπον ὑμων ιδειν εν πολλῃ επιθυμιᾳ.

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rightly the intention of the precepts of their law, which were given to prevent them from having familiar intercourſe with idolaters, leſt they might have been tempted to imitate them in their practices.—In the more early times of their republic, the Jews did not entertain that extreme averſion to the heathens, for which their poſterity afterwards were ſo remarkable. But, by their intercouſe with their heathen neighbours, having often declined to idolatry, and being ſeverely puniſhed for that ſin, they began, on their return from the Babyloniſh captivity, to conceive an averſion to the heathens; which was increaſed by the perſecutions which the Greek princes, Alexander's ſucceſſors, carried on againſt them, for the purpoſe of aboliſhing their law, and introducing idolatry into Judea; fancying, perhaps, that uniformity in religion among their ſubjects, was neceſſary to the ſupport of their government. From that time forth, the Jews, looking on all the heathens without exception as their enemies, obſtinately refuſed to do them the ſmalleſt office of humanity; and diſcovered ſuch a rooted malevolence towards them, that they were hated and deſpiſed by the heathens in their turn. The apoſtle, therefore, in this paſſage, gave the true character of the Jews in later times, when he ſaid of them, that they did not pleaſe God, and were contrary to all men.

Ver. 16.—1. *Hindering us to preach to the Gentiles that they may be ſaved.* The apoſtle and his aſſiſtants preached to the Gentiles, that to their ſalvation, faith, and not obedience to the law of Moſes, was neceſſary. But this doctrine enraging the unbelieving Jews, they endeavoured to hinder its progreſs, by perſecuting thoſe who preached it.

2. *But the wrath of God is coming upon them.* Εφθασε, *hath come.* But the paſt time is here put for the preſent, as is plain from this, that the wrath of God had not yet fallen on the Jewiſh nation. The apoſtle ſpeaks of their puniſhment as at hand, being taught it, either by Chriſt's prediction, or by a particular revelation made to himſelf. It may not be improper to obſerve, that in the rejection and deſtruction

16 *Hindering* us (κωλυόντων, 55.) to *preach* to the Gentiles that they *may* be saved;[1] *so that they* fill up their *iniquities always. But* the *wrath OF GOD is coming* upon them[2] *at length.*[3]

16 *Hindering us to preach to the Gentiles that they may be saved; so that* instead of pleasing God, *the Jews are filling up* the measure of *their iniquities always; but the wrath of God is coming upon them at length,* whereby God's displeasure with them for their treatment of us, will be made evident to all.

17 (Ἡμεῖς δὲ) *Now* we, brethren, being *separated from you*[1] *during the time of an hour,*[2] IN presence, not in heart, the more abundantly endeavoured, with great desire, to see your face.

17 Our fleeing to Beroea, is objected as a proof of our being impostors. But we did not flee with a resolution not to return. On the contrary, *we, brethren, being separated from you for a short time, in person* only, *not in affection, the more earnestly,* on that account, *endeavoured with great desire,* all the time we remained in Beroea, *to see your face* again.

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of the Jewish nation for killing Christ, and opposing his gospel, we have an example and proof of the manner in which all obstinate opposition to the gospel will end.

3. *At length.* So εἰς τέλος, used adverbially, signifies. See Stephen's Thesaurus. The ancient commentators, by this phrase, understood a long duration; so that, according to them, the apostle meant to say, The wrath of God is coming on the Jews, not for thirty, or forty, or seventy years, but for many generations. The version which our translators have given of this phrase, namely, *to the uttermost,* is improper. For, though the calamities brought on the Jews by the Romans were very great, they did not utterly destroy them. According to God's promise, that he never would make a full end of the Jews, a remnant of them was left; and in the posterity of that remnant, now multiplied to a great number, the promises concerning the conversion and restoration of Israel, will be fulfilled.

Ver. 17.—1. *Being separated from you.* Ἀπορφανισθέντες, is commonly applied to children who are deprived of their parents. Here it is applied to parents who are deprived of their children: in which sense Chandler says it is used by Euripides.

2. *During the time of an hour.* Πρὸς καιρὸν ὥρας, during a short time: So the phrase signifies, 2 Cor. vii. 8. Gal. ii. 5. Horace likewise uses the phrase in the same sense: *horæ momento, cita mors venit, aut victoria læta.* The apostle meant, that when he fled from Thessalonica to Beroea, he proposed to be absent only a few days, till the rage of the Jews was abated; after which he intended to return. Accordingly he tells them, he, the more earnestly on that account, endeavoured to re-

turn,

18 Wherefore, we would have come unto you (even I Paul) once and again, but Satan hindered us.

18 Διο ηθελησαμεν ελθειν προς ὑμας (εγω μεν Παυλος) και ἁπαξ και δις, και ενεκοψεν ἡμας ὁ Σατανας.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

19 Τις γαρ ἡμων ελπις, η χαρα, η στεφανος καυχησεως; η ουχι και ὑμεις εμπροσθεν του Κυριου ἡμων Ιησου Χριστου, εν τῃ αυτου παρουσιᾳ;

20 For ye are our glory and joy.

20 Ὑμεις γαρ εστε ἡ δοξα ἡμων και ἡ χαρα.

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turn, and actually made two attempts for that purpose. But the coming of the Jews from Thessalonica, to stir up the people in Berœa against them, frustrated his design, and obliged him to leave Macedonia.

Ver. 18.—1. *I Paul.* This parenthesis shews, that what follows is to be understood of Paul alone, though he continues to use the plural form of expression. Wherefore, in other passages, where he uses the plural number, he may be speaking of himself only.

2. *Satan hindred us.* Because the devil employs himself continually in obstructing the good purposes and actions of mankind, he hath the name of *Satan*, or *adversary*, given him by way of eminence. And they who assist him in his malicous attempts, such as false apostles and teachers, are called *ministers of Satan*, 2 Cor. xi. 15. The persecution raised against the apostle in Berœa, by the Jews from Thessalonica, is here ascribed to Satan, to teach us, that persecution for conscience is the genuine work of the devil.—Perhaps the apostle foresaw, that if he returned to Thessalonica, while the rage of the Jews continued, or even if he remained in Berœa, they would certainly have put him to death in some tumult. Wherefore, that he might have a farther opportunity of perfecting the faith of the Thessalonians, and of converting the rest of the Gentiles, who were to be his crown of glorying, he saved his life by fleeing, first from Thessalonica, and next from Berœa.

Ver. 19. *Or crown of glorying? Are not ye also*, &c. So Theophylact translates και.—In this passage, the apostle compares the return of Christ to heaven, after the judgment, to the solemnity of a triumph, in which the apostle himself is to appear crowned, in token of his victory over the false religions of the world, and over the abettors of these religions; and attended by his converts, who are in that manner to honour him as their spiritual father.—Or the allusion may be, to the

solemnity

18 *Therefore* we would have come unto you, (even I Paul [1]) once and again, (και, 205.) but Satan [2] hindered us.

18 *Therefore we would have returned to you, (even I, Paul,) once and again*; *but Satan*, by bringing the Jews from Theſſalonica to Berœa to ſtir up the people, *hindered me*, and obliged me to flee to Athens.

19 For what is our hope, or joy, or crown of *glorying?* [1] ARE not *ye alſo* in the preſence of our Lord Jeſus Chriſt, (εν, 173.) at his coming?

19 Theſe things ye may believe: *For what is* the ſource of *my hope and joy*, or what will be the cauſe of that *crown, of which I ſhall boaſt*, in heaven? The converſion of mankind ſurely. And *will not ye alſo* be my crown, when I ſtand *before our Lord Jeſus Chriſt at his coming?*

20 (Ὑμεις γαρ, 94.) *Ye indeed* [1] are our glory and joy.

20 *Ye indeed will be my glory and joy* in that day. Wherefore, neither conſciouſneſs of fraud, nor want of fortitude hindered my return; but I wiſhed to live, that by perfecting your faith, I might increaſe my reward.

ſolemnity with which the ancient games were concluded; for then the judges crowned the victors with the crown proper to each game, amidſt the multitude who had aſſembled to ſee the conteſts. Jeſus Chriſt, the judge of the world, will at his coming crown his apoſtle, in preſence of the aſſembled univerſe. And becauſe his converts are the cauſe of his being thus crowned, they are, by a beautiful figure of ſpeech, called *His crown of glorying.*—That ſome peculiar honour or reward will be conferred on them who have been inſtrumental in the converſion of ſinners, is evident from Dan. xii. 3.

Ver. 20. Ὑμεις γαρ. *Ye indeed are our glory and joy.* This is one of many inſtances, wherein γαρ, is uſed affirmatively; for in the cauſal ſignification, it would turn the verſe into an abſurdity, by making it a reaſon for what goes before, while it is only a bare repetition of the ſame ſentiment. Whereas tranſlated affirmatively, though it be a repetition, it is added with great elegance, to enforce the anſwer to the queſtion in ver. 19.

The manner in which the apoſtle ſpeaks of the Theſſalonians in this paſſage, ſhews that he expected to know his converts at the day of judgment. If ſo, we may hope to know our relations and friends then. And, as there is no reaſon to think, that in the future life we ſhall loſe thoſe natural and ſocial affections, which conſtitute ſo great a part of our preſent enjoyment, may we not expect that theſe affections, purified from every thing animal and terreſtrial, will be a ſource of our happineſs in that life likewiſe? It muſt be remembered, however, that in the other world we ſhall love one another, not ſo much on account of the relation and friendſhip which formerly ſubſiſted be-

tween

tween us, as on account of the knowledge and virtue which we poſſeſs. For among rational beings, whoſe affections will all be ſuited to the high ſtate of moral and intellectual perfection, to which they ſhall be raiſed, the moſt endearing relations and warmeſt friendſhips, will be thoſe

CHAP. III.

View and Illuſtration of the Subjects contained in this Chapter.

Objection 3. BY the reaſoning in the beginning of this chapter it appears, that the learned Greeks took occaſion from the ſufferings of the Chriſtian preachers, to raiſe a third and very plauſible objection, againſt the miracles which they wrought in confirmation of the goſpel. Said the philoſophers, if theſe men really poſſeſs miraculous powers, why do they flee from their enemies, and not rather work miracles for their own preſervation; which, at the ſame time, would convince the moſt obſtinate, that they are ſent of God? The behaviour of theſe pretended miſſionaries from God, who, inſtead of reſtraining their enemies by their miraculous power, flee from them in a frightened clandeſtine manner, is a clear proof that their miracles are nothing but impoſitions on the ſenſes of mankind. The reader will recollect, that this very argument was uſed for diſcrediting our Lord's miracles, Matt. xxvii. 41. *Alſo the chief prieſts, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave. If he be the King of Iſrael, let him come down from the croſs, and we will believe him.* This objection being much inſiſted on by the philoſophers, ſome of the Theſſalonian brethren who came to Berœa, informed Timothy thereof, who, when he followed the apoſtle to Athens, no doubt, related the matter to him. Now, this being a natural objection, the apoſtle was greatly diſtreſſed, that he had it not in his power to return to Theſſalonica, to ſhew the falſity of it. *Wherefore, when he could no longer bear his anxiety, he determined to remain at Athens alone*, ver. 1.—*And ſent Timothy to eſtabliſh the brethren, and to exhort them concerning their faith*, ver. 2.—by telling them, *that no man ſhould be moved by theſe afflictions:* he meant the afflictions which had befallen him, and his ſudden flight from Theſſalonica and Berœa; as is plain from what follows; *for yourſelves know that we were appointed to this:* we apoſtles were appointed to ſuffer, and were not allowed to deliver ourſelves from perſecution by miracle, ver. 3.—This the Theſſalonians knew. For Paul had told them, when Chriſt made him an apoſtle, *he appointed him to ſuffer* for his name; that all men might have a clear proof, of his being himſelf fully perſuaded

those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity!

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suaded of the things which he preached. The power of miracles, therefore, was not bestowed upon the apostles, that they might deliver themselves from persecution. They were to prove the truth of the gospel by their sufferings, as well as by their miracles. Besides Paul *having foretold the* very *persecution which befel him* in Thessalonica, his sudden flight could not be imputed to fear occasioned by any unforeseen evil, but to Christ's injunction to his apostles, when persecuted in one city to flee into another. Upon the whole, the apostle's fleeing from Thessalonica and Berœa, was no proof of the falseness of his miracles, as his enemies contended; neither was it inconsistent with his character as a missionary from God, ver. 4.

Objection 4. A fourth objection was levelled by the philosophers against Paul in particular. They affirmed, that notwithstanding all his fair speeches to the Thessalonians, he did not really love them. For, he had left them to bear the persecution by themselves, without giving them any assistance, either by his exhortations or his example. And from this they inferred, that he was an hypocrite, who had deceived them with professions of a love, which had no place in his heart. In answer, the apostle told the Thessalonians, that they might know how tenderly he loved them, from the following circumstances: That not knowing what impression the arguments of the sophists might make upon them, his anxiety for their perseverance in the faith was extreme; and that *he sent Timothy* to them from Athens, for this purpose also, *that he might know their faith*, ver. 5.—Farther he told them, that being informed by Timothy of their firm adherence to the gospel, and *of their entertaining a most affectionate remembrance of him* their spiritual father, *at all times: and that they as earnestly desired to see him, as he to see them*, ver. 6.—the good news had given him the greatest consolation in all his afflictions, ver. 7.—because their *standing firm in the Lord*, was life to him, ver. 8.—Wherefore, he could not be enough thankful to God, for all the joy which he felt on account of their stedfastness, ver. 9.—And having the greatest concern for their welfare, *his daily prayer* to God *was, that he might be allowed to visit them, in order to supply the deficiencies of their faith*, by giving them more complete views, both of the doctrines and of the evidences of the gospel, ver. 10.—Withal he prayed, *that God and Christ would remove every obstacle*, which might

might hinder his proſperous journey to them, ver. 11.—And ſtill farther to convince them how tenderly he loved them, he ſupplicated Chriſt in particular, to make them *abound, as much in love to one another, and to all* men, *as he abounded in love towards them*, ver. 12.—*That their hearts might be eſtabliſhed unblameable in holineſs*, and be found ſo *at the coming of Chriſt to* judgment, ver. 13.—Sentiments and affections of this kind never were found

Anſwer to the Objection urged againſt the Preachers of the Goſpel, for

Old Translation.	Greek Text.
CHAP. III. 1 Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone,	1 Διο μηκετι ϛεγοντες, ευδοκησαμεν καταλειφθεναι εν Αθηναις μονοι,
2 And ſent Timotheus our brother, and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to ſtabliſh you, and to comfort you concerning your faith ;	2 Και επεμψαμεν Τιμοθεον τον αδελφον ἡμων και διακονον τȣ Θεȣ και συνεργον ἡμων εν τω ευαγγελιω τȣ Χριϛȣ, εις το ϛηριξαι ὑμας, και παρακαλεσαι ὑμας περι της πιϛεως ὑμων·
3 That no man ſhould be moved by theſe afflictions : for yourſelves know that we are appointed thereunto.	3 Τω μηδενα σαινεσθαι εν ταις θλιψεσι ταυταις· αυτοι γαρ οιδατε ὁτι εις τȣτο κειμεθα.

Ver. 1.—1. *No longer bearing our anxiety.* Στεγοντες, literally ſignifies *bearing* or *carrying*, but never *forbearing*, the ſenſe affixed to it by our tranſlators. I have ſupplied the word *anxiety*, becauſe from the following verſe it appears, that the apoſtle was at this time in great diſtreſs, leſt the Theſſalonians ſhould have been moved from the faith of the goſpel, by the falſe arguments of the unbelievers.

2. *Left at Athens alone.* Though Timothy and Silas were ordered to follow the apoſtle from Berœa to Athens, Acts xvii. 15. only Timothy came to him there, Acts xviii. 1. 5. It is plain, therefore, that when Timothy left Athens, the apoſtle remained in that city alone; which was a very trying ſituation, as he expected great oppoſition from the Athenian philoſophers.

Ver. 2. *Our fellow labourer in the goſpel.*—Acts xvii. 14. Timothy is ſaid to have remained with Silas in Berœa, after Paul's departure. He had probably been with the apoſtle at Theſſalonica, and had aſſiſted him in converting the Theſſalonians: which I think is inſinuated in the expreſſion, *our fellow-labourer in the goſpel.*

Ver. 3.

found in the breast of any impostor. And therefore the apostle's tender feelings thus warmly expressed, the sincerity of which the Thessalonians could not call in question, when they considered his known veracity, as well as all the other circumstances mentioned in this earnest apology, might well convince them, that the calumnies, whereby the enemies of the gospel endeavoured to discredit him as a missionary from God, were without foundation.

not delivering themselves from Persecution by their miraculous Powers.

New Translation.

CHAP. III. 1 Wherefore no longer (στεγοντες) *bearing* OUR ANXIETY,[1] *we were well pleased* to be left at Athens alone,[2]

2 And sent *Timothy*, our brother, and *a* minister of God, and our fellow-labourer[1] in the gospel of Christ, to *establish* you, and to *exhort* you concerning your faith;

3 That no *one* should be moved[1] by these afflictions; for yourselves know, that we are appointed *thereto.*[2] (Acts ix. 16.)

Commentary.

CHAP. III. 1 In Athens Timothy informed me, that the unbelievers urged my fleeing from Thessalonica, as a proof of my being destitute of miraculous powers; and the argument being specious, I was afraid it might make an impression on you. *Wherefore, no longer bearing my anxiety* on that account, *I was well pleased to be left in Athens, without any assistant.*

2 *And sent Timothy, our brother, who has devoted himself to serve God, and* who was *our fellow labourer in the gospel of Christ* among you, *to establish you* in the profession of the gospel, *and to exhort you concerning* the foundations of *your faith.*

3 One of the topics, I desired him to insist on, was, *That none of you should be moved by these afflictions,* which *befel us. For yourselves know, that* when Christ made me his apostle, *I was appointed to suffer persecution*, to shew my persuasion of the things which I preached.

Ver. 3.—1. *That no one should be moved by these afflictions.* Σαινεσθαι, denotes the motion which dogs make with their tails, either from joy or fear.—The Thessalonians were not, on account of the afflictions which had befallen the apostle, to be moved from the profession of the gospel, through fear of his being an impostor, because he had not restrained his enemies by his miraculous power; but had fled first to Berœa, and then to Athens.

2. For

4 For verily, when we were with you, we told you before, that we ſhould ſuffer tribulation; even as it came to paſs, and ye know.

4 Και γαρ ὁτε προς ὑμας ημεν, προελεγομεν ὑμιν ὁτι μελλομεν θλιβεσθαι, καθως και εγενετο, και οιδατε.

Anſwer to the Objection raiſed againſt Paul in particular, on

5 For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain.

5 Δια τουτο καγω μηκετι στεγων, επεμψα εις το γνωναι την πιστιν ὑμων· μη πως επειρασεν ὑμας ὁ πειραζων, και εις κενον γενηται ὁ κοπος ἡμων.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you;

6 Αρτι δε ελθοντος Τιμοθεου προς ἡμας αφ᾽ ὑμων, και ευαγγελισαμενου ἡμιν την πιστιν και την αγαπην ὑμων· και ὁτι εχετε μνειαν ἡμων αγαθην παντοτε, επιποθουντες ἡμας ιδειν, καθαπερ και ἡμεις ὑμας·

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2. *For yourſelves know, that we are appointed thereto.* Our Lord expreſsly forewarned his apoſtles, that they were to be perſecuted to death, and that whoever killed them, ſhould think he did God ſervice. Moreover, when he called Paul to be an apoſtle, he ſhewed him *how great things he muſt ſuffer for his name's ſake*, Acts ix. 16. All the apoſtles, therefore, and Paul more eſpecially, expected to be perſecuted. And becauſe the inference, which his enemies drew from his not having delivered himſelf from perſecution by miracles, namely, that he did not poſſeſs the miraculous powers to which he pretended, was both obvious and plauſible, he took care (as is plain from ver. 3.) to let his diſciples in every place know, that he was ordered by his Maſter to ſuffer for the goſpel, and that his ſuffering for it, was as neceſſary a part of the proof of its divine original, as his working miracles.

Ver. 5.

4 For *even* when we were with you, we *foretold you* that we *were to be afflicted, as also happened* (και, 209.) *as* ye know.

4 *For even when we were with you, we foretold you, that we were to be afflicted* in your city; *as also happened, as ye know.* And we fled, because Christ commanded us, when persecuted in one city, to flee into another. So that we are not allowed to exercise our miraculous powers, for saving ourselves from persecution.

account of his not loving the Thessalonians.

5 For this *reason also, no longer bearing MY ANXIETY*, I sent to know your faith, lest by some means the tempter [1] *may* have tempted [2] you, and our labour *have become* in vain.

5 *For this reason also, no longer bearing my anxiety on your account, I sent* Timothy *to know your faith:* fearing *lest, by the calumnies propagated concerning me* as having no real affection for you, *the devil may have tempted you* to think me an impostor, who in preaching to you, had my own interest only in view, *and so my labour* in converting you *have become fruitless.*

6 But now when *Timothy* came *to us from you*, and *gave* us *the good news* of your faith and *love*, and that ye have good remembrance of us *at all times*, [1] *ardently desiring* to see us, *even as* we also TO SEE you.

6 *But now, when Timothy returned to us from you, and gave us the good news of your* perseverance in the *faith, and* of your *love* to Christ, and to all the brethren in Macedonia (chap. iv. 10.); *and that ye cherish the most affectionate remembrance of me at all times*, as your spiritual father, *and that ye are as earnestly desirous to see me as I am to see you.*

Ver. 5.—1. *Lest by some means the tempter.* These means I have mentioned in the commentary.—*The tempter:* Ὁ πειραζων, the participle, is put for ὁ πειραστης, the verbal noun, as Beza rightly observes.

2. *May have tempted*; that is, *may have succeeded in tempting:* the cause being here put for the effect.

Ver. 6. *And that ye have good remembrance of us at all times.* The apostle, no doubt, means their remembering him with respect, as a teacher sent from God; and with gratitude, as one who had given them the knowledge of the true God, and of eternal life. These things are the best foundations of a respectful, grateful remembrance;

 for,

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith:

7 Δια τȣτο παρεκληθημεν, αδελφοι, εφ᾽ ὑμιν, επι παση τη θλιψει και αναγκη ἡμων, δια της ὑμων πιϛεως.

8 For now we live, if ye ſtand faſt in the Lord.

8 Ὁτι νυν ζωμεν, εαν ὑμεις ϛηκητε εν Κυριω.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

9 Τινα γαρ ευχαριϛιαν δυναμεθα τω Θεω ανταποδȣναι περι ὑμων, επι παση τη χαρα ἡ χαιρομεν δι᾽ ὑμας εμπροσθεν τȣ Θεȣ ἡμων,

10 Night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

10 νυκτος και ἡμερας ὑπερ εκπερισσȣ δεομενοι εις το ιδειν ὑμων το προσωπον, και καταρτισαι τα ὑϛερηματα της πιϛεως ὑμων;

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for, as Dr. Chandler obſerves, the perſons who are converted by the labours of the faithful miniſters of Chriſt, owe to their ſpiritual fathers, their own ſouls; which is an obligation that will not be ſoon, or eaſily forgotten. It were therefore to be wiſhed, that ſuch motives of affection, at leaſt to the office and ſervices of the miniſters of the goſpel, were more conſtantly and generally recollected by their hearers

Ver. 7.—1. *By this, brethren, we were comforted.* Παρεκληθημεν. This being the firſt aoriſt of the indicative paſſive, there is no occaſion to change it into παρακεκληθημεθα, as ſome critics propoſe.

2. *Concerning you, in all our affliction and neceſſity.* Αναγκη ſignifies a *neceſſity*, or *preſſure* of any kind, but eſpecially that which is occaſioned by poverty. This kind of *neceſſity* the apoſtle endured now in Corinth, as in other places, particularly in Theſſalonica, where he wrought with his hands for his own maintenance, and even for the maintenance of his aſſiſtants, Acts xx. 34.—The afflictions of which he here ſpeaks, were the perſecutions which, in a leſſer or greater degree, he ſuffered from the unbelieving Jews and Gentiles, in every place where he preached the goſpel. The apoſtle's generoſity, in bearing all manner of afflictions and ſtraits for the advantage of others with patience, and his rejoicing in them, is truly noble, and worthy of the higheſt admiration

Ver. 8. *For now we live, when ye ſtand firm in the Lord.* The apoſtle would not have thought life worth the having, if his diſciples had

7 *By this,* brethren, we were comforted [1] *concerning* you, in all our affliction and *necessity,* [2] *EVEN* by your faith.

7 *By this, brethren, I was comforted concerning you, in all my afflictions and straits, even by* the good news of *your* perseverance in the *faith.* See ver. 8.

8 (Οτι) For now we live, [1] (εαν, 124.) *when* ye stand *firm* in the Lord.

8 *Because,* though in great distress before, *I now live,* being filled with joy, *when ye stand firm in the profession of the gospel.*

9 (Γαρ, 98.) *But* what *thanksgiving* can we *return* to God *concerning* you, for all the joy [1] *with which we rejoice through you in the presence* [2] *of* our God?

9 I am made so happy by your perseverance, that *I think it impossible sufficiently to thank God concerning you, for all the joy with which I now rejoice through you in the presence of God,* who knows the truth of what I say.

10 Night and day *we most exceedingly request to* see your face, and *to supply* [1] *the deficiencies of* your faith.

10 *Evening and morning,* my thanksgivings are accompanied with the *most earnest requests,* that God would permit me *to see you,* that I may *supply what is wanting in your faith,* by explaining to you more particularly the foundations, and practical tendency of your faith.

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had not persevered in the faith. But having heard of their stedfastness, all sense of his misery was gone, and joy had taken full possession of his soul: he really lived. In like manner, faithful ministers of the gospel, after the apostle's example, have no higher joy, than when they find their wishes, their prayers, and their labours, effectual for the conversion of their people, and for their establishment in truth and virtue.

Ver. 9.—1. *For all the joy:* that is, *for the exceeding great joy.* Thus James i. 2. *count it all joy: count it the greatest joy.* The apostle's joy arose, first from the conversion of the Thessalonians, and next from their steady perseverance in the faith and profession of the gospel, amidst great temptation and persecution.

2. *In the presence of our God.* Joy in the presence of God, signifies not a carnal or worldly joy, but a spiritual joy, such as God approves.

Ver. 10. *And to supply the deficencies of your faith.* Καταρτισαι, sometimes signifies to reduce that which is out of joint; and having reduced it, to knit and strengthen it. Sometimes also it signifies to make a thing perfect, Heb. xiii. 21.; in which latter sense it seems to be used in this passage. For the apostle wished to give the Thessalonians more complete views, both of the doctrines and evidences of the gospel, and to impart to them spiritual gifts in greater plenty. Rom. i. 11.

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may stablish your hearts unblameable in holiness before God even our Father, at the

11 Αυτος δε ὁ Θεος και πατηρ ἡμων, και ὁ Κυριος ἡμων Ιησους Χριστος κατευθυναι την ὁδον ἡμων προς ὑμας.

12 Ὑμας δε ὁ Κυριος πλεονασαι και περισσευσαι τῃ αγαπῃ εις αλληλους και εις παντας, καθαπερ και ἡμεις εις ὑμας·

13 Εις το στηριξαι ὑμων τας καρδιας αμεμπτους εν ἁγιωσυνῃ, εμπροσθεν του Θεου

Ver. 11.—1. *And our Lord Jesus Christ.* Prayers are likewise addressed to Jesus Christ, 2 Thess. ii 16, 17. and iii. 5. Benson contends, that these prayers are addressed to Christ as mediator, to whom God has given all power in heaven and on earth. Others are of opinion, that these prayers were addressed to him as God; for unless he is every where present, how can he hear the prayers which are every where put up to him by his disciples?

2. *Make straight our way unto you.* This prayer is founded on the supposition, that the common events, on which the apostle's prosperous journey to the Thessalonians depended, were under the direction of Christ, as Lord. The apostle, I think, was heard in this prayer; for seeing, we are told, Acts xx. 2. that he gave the brethren in Macedonia *much exhortation,* we may believe he did not pass by the Thessalonians, whom he was so desirous to visit.

Ver. 12.—1. *And may the Lord fill you, and make you overflow with love to one another.* In this and the preceding verse, Christ is addressed by prayer; because, although all blessings come from God, as the original fountain, they are conveyed to us by Christ, to whom the Father hath delegated the power of bestowing every blessing, whether of nature, or of providence, or of grace. The apostle's example in praying fervently for his disciples, well deserves to be imitated by all the ministers of the gospel.

2. *And to all, even as we also to you.* Chandler's remark on this passage is excellent. The apostle loved the Thessalonians as a father loves his children, and as a mother the infant at her breast, chap. ii. 7. This his great love to them, made him solicitous for their perseverance and salvation; so as to be willing to be persecuted, and to live in continual straits, chap. iii. 7.: and to lose his life, chap. ii. 8. if it could have contributed to their perseverance in the faith, and to their eternal happiness. Generous apostle! How like the Master he served! Well therefore

11 Now *may* God himself, *even* our Father, and our Lord Jesus Christ,[1] *make straight* our way unto you.[2]

12 *And may* the Lord *fill you, and make YOU overflow with* love *to one another*,[1] *and to all, even as we also to you*;[2]

13 *That* he may *establish* your hearts[1] unblameable in holiness before God[2] even our Father, at the

11 *Now may God himself, even our Father, and our Lord Jesus Christ*, by whom the affairs of the world are governed, *remove every obstacle that may hinder my prosperous journey to you.*

12 *And may the Lord* Jesus in whom ye have believed, *fill you, and make you overflow with love to one another, and to all* men; even to unbelievers, enemies, and persecutors, *after the manner that we also overflow with love to you.*

13 In order *that he may establish you unblameable in holiness before God*, who is *even the father* of us Gentiles, *at the coming of our Lord Jesus Christ*

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therefore might he propose his own love to them, as a pattern of their love to one another, and to all. What an excellent religion is the Christian, which enjoins such an universal benevolence, even towards enemies and persecutors, and which roots out of the mind every tendency to anger, envy, malice, and revenge!

Ver. 13.—1. *That he* may *establish your hearts.* The *heart* is here put for the whole person, by an usual figure of speech.

2. *Unblameable in holiness before God.* These are high expressions, when applied to sinful men; but through the grace of God, and the mediation of Jesus Christ, the frailties of the sincere will be pitied, and their sins forgiven. In short, they shall be treated by God, before whom they are to appear after the judgment, as if they had been always unblameable. They shall receive the reward due to a perfect righteousness.

3. *At the coming of Jesus Christ with all his holy angels.* Ἁγιοις. We are told, Matt. xvi. 27. xxv. 31. 1 Thess. iv. 16. that the angels will attend Christ, when he comes to judgment. These are called Christ's ἁγιοι, *holy ones*, on account of their perfect purity. Deut. xxxiii. 2. Zech. xiv 5. They are likewise called his *holy myriads*, Jude, ver. 14. It is of them, and not of the righteous, that the apostle here speaks; for the righteous will not appear till they are raised from the dead, so cannot come with Christ from heaven. On that awful day, all the righteous, after their resurrection, shall stand before the judgment-seat of Christ. The wicked likewise shall be there as criminals. And even the evil angels, who are now reserved in chains of darkness to the judgment of that day, being brought thither, shall be sentenced to punishment. The design of Christ in coming to judgment, is to complete the kind design of his first appearance. Then he came to put man-

coming of our Lord Jesus Christ with all his saints.

και πατρος ἡμων, εν τη παρεσια τε Κυριε ἡμων Ιησε Χριςε μετα παντων των ἁγιων αυτε.

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kind in the way of salvation. Now he will appear to bestow that salvation on the heirs thereof, by a solemn sentence pronounced in the hearing

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CHAP. IV.

View and Illustration of the Precepts and Discoveries contained in this Chapter.

TO make all mankind sensible how worthy of God the Christian religion is, St. Paul and his assistants, in this chapter, appeal to the holy nature of the precepts of the gospel, which they delivered to the Thessalonians from the very first. In reckoning this appeal, a third argument in proof of the divine original of the gospel, I think I am not mistaken. Because if the apostle's intention therein, had only been to animate the Thessalonians to a conversation worthy of their Christian profession, there was no occasion for his insisting so earnestly, and so repeatedly, on his having formerly delivered all these precepts to them; but his enjoining them now, in the name of God and of Christ, would have been sufficient.

To this account of the apostle's design, in calling the attention of the Thessalonians to the precepts of the gospel, I cannot think it any objection, that he has not, in so many words, declared it to be his design. In the essay on his style and manner of writing, we have taken notice, that it was not his custom formally to declare the purpose for which his arguments are introduced. That circumstance he leaves his readers to gather from the nature of the things which he writes. In the present case, therefore, seeing he appealed to the commandments which he had given them in the name of the Lord Jesus, the author of the gospel, after putting them in mind of the miracles which he had wrought in their presence, and of his own sincerity, and disinterestedness in preaching the gospel, can it be thought that he made such an appeal in such a discourse, with any other view

coming of our Lord Jesus Christ, with all his *holy* ANGELS.[3]

to judgment, (ch. v. 23.) *attended by all his holy angels*, who, with joy, will witness your acceptance and glorious reward.

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hearing of the assembled universe. God grant that we may be among those, whom Christ's sentence shall establish unblameable in holiness, and who shall go with him into heaven.

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view but to make all who should read this letter, sensible that the gospel, being worthy of God, is truly of divine original?

Let us now see how the apostle states this argument. First of all, he besought and exhorted the Thessalonians, by the Lord Jesus, to abound in that holy manner of living, which he and his assistants had formerly assured them was the way to please God, ver. 1.—Next he told them, they knew what commandments he had given them by order of the Lord Jesus, ver. 2.—Then repeated some of these commandments; whereby it appears, that they were directed chiefly against those abominable impurities, in which the heathens universally lived, and which many of them practised as worship acceptable to their idol gods. In particular, he had represented to them, that God willed their sanctification, and their abstaining from all the kinds of whoredom, ver. 3.—By declaring this to be the divine will, the apostle made the Thessalonians sensible from the beginning, that the will of the true God was a very different will from that of the gods whom they formerly served, who willed their votaries to worship them with the grossest acts of uncleanness and intemperance. He told them likewise, that God willed them to use their body in an holy and honourable manner, ver. 4.—not *as a passive instrument of lust, after the manner of the Gentiles, who being ignorant of God*, committed these base actions in honour of their false deities, to whom they ascribed the most immoral characters, ver. 5.—Also it was the will of God that no man should injure his brother in respect of chastity, because the Lord Jesus will punish men for all such wicked actions. This the apostle affirmed, he had formerly told and fully testified to them, ver. 6.—Besides, they were to consider, that God had not called them to be his votaries, for the purpose of gratifying any impure lust, as the heathen gods were supposed to have called their votaries,

but to a continued life of purity, ver. 7.—And therefore he assured them, that whosoever despised his precepts concerning purity, *despised not men* only, *but God, who had given him his Holy Spirit,* and had inspired him to deliver these precepts in his name, ver. 8.—By ending his appeal to the commandments, which he had delivered to the Thessalonians from the beginning, with this solemn declaration, the apostle hath directly affirmed, that all the precepts of the gospel are the precepts of God, and every way worthy of him. And by placing them in this light, he holds them up to the view of all mankind, as a clear proof of the divine original of the gospel; or, as the apostle himself expresses it, chap. ii. 13. as a proof that the gospel is the *word, not of men, but of God;* which it would not be, if its precepts were not precepts of holiness.

To complete this argument, St. Paul shews the efficacy of the doctrines and precepts of the gospel to make men holy, by taking notice that the Thessalonians, since their conversion, were become remarkable for their love to the brethren, ver. 9.—not in their own city only, but *through all the province of Macedonia.* And, because, by such a conduct, they greatly strengthened the evidences of the gospel, he *exhorted them to abound still more* in that excellent virtue, ver. 10.—*and earnestly to study to be quiet, and to mind their own affairs, and to labour diligently* in some honest occupation, *as he had formerly commanded them;* ver. 11.—Because thus they would be esteemed, even by the heathens, and have wherewith to supply their own wants, without being obliged to any person, ver. 12. The lewdness, and idleness, and officious meddling in other people's affairs, which the apostle tells the Thessalonians he had condemned at his first coming among them, and had forbidden under the most tremendous penalties, were vices to which the Greeks in general were excessively addicted: and therefore, in thus addressing them, it is evident he was by no means desirous of accommodating the gospel to the humours of men.

The direct and open appeals made, in this epistle, to the Thessalonians, and to all in whose hearing it was to be read, concerning the sanctity of the precepts which the apostle delivered in public and in private, whether at his first coming among them, or when he was better acquainted with them, are clear proofs that the preachers of the gospel did not, like the Greek philosophers, hold an *esoteric* and an *exoteric* doctrine; the one calculated for the learned, and the other for the vulgar. Their doctrines and precepts were the same in all places, and to all persons. These appeals likewise prove, that the gospel itself differed widely both from the heathen mysteries, in which great excesses were committed by the initiated; and from the heathen religions,

religions, in which the vulgar were encouraged to practise many abominable impurities, in honour of their gods; while in none of these religions, were there set before the people, any just notions of the duties of piety and morality.—The express and solemn prohibitions of all manner of vice, and the earnest recommendations of virtue, which the preachers of the gospel delivered, every where from the beginning, in the name of God and of Christ, are no small arguments that these men were really commissioned and inspired by God. For if they had been impostors, they would not have prescribed a discipline, so contrary to the avowed inclinations and practices of the bulk of mankind. The writers, therefore, of this epistle, very properly insist on the sanctity of the precepts which they enjoined to their disciples from the first, as a strong collateral proof of the divine original of the gospel; because a pure morality, is so essential in any religion pretending to be from God, that if the gospel had in the least encouraged its votaries in licentiousness, the other arguments, by which it is supported, would be of less avail to prove its divine original.

In the remaining part of this chapter, the apostle calls the attention of the Thessalonians to the dignity of Jesus, the author of the gospel, and to his power as judge of the world, by foretelling and proving that he will return to the earth, attended by angels, for the purpose of carrying the righteous with him into heaven. Here, however, it is to be observed, that, although the apostle's professed design in advancing these things, was to moderate the sorrow of the Thessalonians for their dead relations, ver. 13.—yet, as shall be shewn in the illustration prefixed to chap. v. his intention likewise, in this display of the dignity and power of Jesus as judge, was to suggest a fourth argument for establishing the divine original of the gospel. Accordingly, in proof of Christ's return from heaven, to judge mankind, the apostle appealed to an event which was then past; namely, to Christ's resurrection from the dead; and affirmed, that *if we believe Jesus died, and rose again*, we must also believe his return to judgment, and his bringing the righteous into heaven; ver. 14.—Next, for the consolation of the Thessalonians, he assured *them by the word*, or commandment *of the Lord*, that such of the righteous as *are alive* at the coming of Christ, *shall not anticipate them who are asleep*, by being glorified before them, ver. 15.—Then, to make the Thessalonians sensible of the power and glory of Christ as judge, he told them that the attendant angels will announce his arrival with a shout; that the *archangel*, who, at Christ's descent, is to preside over the angelical hosts, will utter his voice; that a great *trumpet* shall sound, to call the dead

dead out of their graves; and that *the righteous ſhall riſe firſt*; ver. 16.—Laſtly, he informs us, that when the judgment is ended, the righteous ſhall be *caught up in clouds, to join the Lord in the air; and ſo they ſhall be for ever with the Lord*; ver. 17.—Theſe great diſcoveries

Third Argument in proof of the Divine Original of the Goſpel, taken

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 Furthermore then we beſeech you, brethren, and exhort *you* by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more.	1 Το λοιπον ϰν, αδελφοι, ερωτωμεν ὑμας και παρακαλϰμεν εν Κυριω Ιησϰ, καθως παρελαϐετε παρ' ἡμων το πως δει ὑμας περιπατειν και αρεσϰειν Θεω, ἱνα περισσευητε μαλλον.
2 For ye know what commandments we gave you by the Lord Jeſus.	2 Οιδατε γαρ τινας παραγγελιας εδωκαμεν ὑμιν δια τϰ Κυριϰ Ιησϰ.
3 For this is the will of God, *even* your ſanctification, that ye ſhould abſtain from fornication:	3 Τϰτο γαρ εςι θελημα τϰ Θεϰ, ὁ ἁγιασμος ὑμων, απεχεσθαι ὑμας απο της πορνειας·
4 That every one of you ſhould know how to poſſeſs	4 Ειδεναι ἑκαςον ὑμων

Ver. 1. *Seeing ye have received from us, how you ought to walk and pleaſe God.* Here the apoſtle puts the Theſſalonians in mind, that from his firſt coming among them, he had exhorted them to live in a holy manner, if they meant to pleaſe the true God, in whom they had believed; and that he had explained to them the nature of that holineſs which is acceptable to God. The ſame method of exhortation and inſtruction, he, no doubt, followed in all other cities and countries.—For the particular meaning of the word *received*, ſee Col. ii. 6 note.

Ver. 3.—1. *For this is the will of God.* Becauſe the apoſtle knew that the Theſſalonians, after the example of their philoſophers, and great men, and even of their gods, had indulged themſelves without reſtraint, in all manner of ſenſual pleaſures, he, in the firſt ſermons which he preached to them, inculcated purity, as the will of God. The ſame precepts he now renewed, becauſe the Theſſalonians were in danger

discoveries being very useful for encouraging the disciples of Christ, when persecuted, and for strengthening their faith in the gospel at all times, the apostle desired the Thessalonians to comfort one another, in their most pressing straits, by making them the subject of their daily conversations, ver. 18.

from the holy Nature of its Precepts.

New Translation.

CHAP. IV. 1 (Το λοιπον ουν) *What remains* then *brethren*, *IS*, we beseech and exhort YOU by the Lord Jesus, (καθως, 203.) *seeing* ye have received *from* us, how *ye* ought to walk, and *please* God,[1] *that* ye would abound *more THEREIN*.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God,[1] EVEN your sanctification,[2] that ye should abstain from *whoredom*. (1 Cor. v. 1. note 1.)

4 That every one of you should know *to possess*

Commentary.

CHAP. IV. 1 *What remains then, brethren, is*, that in farther proof of the divine original of the gospel, we appeal to the purity of its precepts. *We* therefore *beseech and exhort you by the Lord Jesus, seeing ye have formerly been taught by us, how ye ought to behave in order to please God, that ye would abound more in that holy way of living.*

2 *For ye know what commandments*, at the first *we gave you, by* authority from *the Lord Jesus*, as pleasing to God: commandments very different from those enjoined by the heathen priests, as pleasing to their deities.

3 *For* we told you, *This is the command of God, even your sanctification:* and in particular, *that ye should abstain from* every kind of *whoredom:* and I now repeat the same injunction to you.

4 I told you also, this is the will of God, *That every one of you should*

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danger of fancying, there was no great harm in practices which they found all ranks of men following.

2. *Even your sanctification.* Ἁγιασμος, here, does not signify the separation of the Thessalonians from the heathen world, and their consecration to the service of God; a sense in which the word is used, Judg xvii. 3. Sirach vii. 31. but their separation from those impure lusts and base actions, by which the heathens honoured their false deities. It is therefore put for moral holiness; as it is likewise, ver. 4. 7. of this chapter.

Ver. 4.

his vessel in sanctification and honour:

τo ἑαυτȣ σκευος κτασθαι εν ἁγιασμω και τιμη·

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

5 Μη εν παθει επιθυμιας, καθαπερ και τα εθνη τα μη ειδοτα τον Θεον·

6 That no *man* go beyond and defraud his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

6 Το μη ὑπερβαινειν και πλεονεκτειν εν τω πραγματι τον αδελφον αυτȣ· διοτι εκδικος ὁ Κυριος περι παντων τȣτων, καθως και προειπαμεν ὑμιν, και διεμαρτυραμεθα.

7 For God hath not called us unto uncleanness, but unto holiness.

7 Ου γαρ εκαλεσεν ἡμας ὁ Θεος επι ακαθαρσια, αλλ' εν ἁγιασμω.

8 He therefore that despiseth, despiseth not man,

8 Τοιγαρȣν ὁ αθετων, ȣκ ανθρωπον αθετει, αλλα

Ver. 4.—1. *That every one of you should know to possess his own body.* Το ἑαυτȣ σκευος, literally, *his own vessel.* But this word, in other passages, signifies *the body*: 1 Pet. iii. 7. *Giving honour to the wife, as the weaker vessel;* that is, as being weaker in body.—1 Sam. xxi. 5. *And the vessels* (bodies) *of the young men are holy.* Lucretius likewise uses the Latin word *vas*, to signify *the body*, lib. iii. ver. 441. *The body*, was called by the Greeks and Romans, *a vessel*, because it contains the soul, and is its instrument. The apostle's meaning may be, let every man consider his body as a vessel consecrated to the service of God; and let him dread the impiety of polluting it, by any vile dishonourable indulgence whatever, or by putting it to any base use.—Our knowing to use our body in sanctification and honour, implies, as Benson observes, that we know to avoid all incentives to lust, such as dissolute company, obscene discourse, lewd songs and pictures, the reading of loose books, drunkenness, luxury, idleness, and effeminacy.

2. *In sanctification and honour.* The doctrine of the gospel, 1 Cor. vi. 15. that our bodies are members of Christ, and that they are to be raised at the last day in glory and honour, lays Christians under the strongest obligation, to use their bodies only for the purposes of holiness. And, if any one uses his body otherwise, giving it up to fornication, and subjecting it to the will of an harlot, he injures Christ, and dishonours his body, by making it incapable of a blessed resurrection to eternal life. All these considerations the apostle has suggested, 1 Cor. vi. 13.—20.

Ver. 5.

his own body[1] in sanctification and honour;[2]

use his own body, in that holy and honourable manner, which is suitable to your profession and hopes, as Christians;

5 Not in the *passion of lust*, even as the Gentiles[1] *who* know not God:

5 And *not as a passive subject of lust, after the manner of the Gentiles, who have no knowledge* either of the character *of God*, or of what is acceptable to him:

6 That no MAN *should go beyond bounds*,[1] (και, 206.) *or* defraud[2] his brother in *this matter, because* the Lord IS *an avenger* (περι, 206.) *for* all such; as we also *formerly told, and fully testified to you.*

6 *That no man should go beyond* the *bounds* of chastity; *or defraud his brother in this matter*, by defiling either him, or his relations, whether male or female; *because the Lord* Jesus *will severely punish all such gross misdeeds, as I also formerly told, and fully testified to you*, when I preached to you in Thessalonica.

7 (Γαρ, 91.) *Besides*, God hath not called us (επι, 190.) *for impurity*, but (εν) *to* holiness.

7 *Besides, God hath not called us* into his kingdom and promised us pardon, *that we should live in impurity; but to follow holiness.*

8 *Wherefore then, he who* despiseth US, despiseth not

8 *Now, therefore, he who despiseth us;* our precepts and declarations,

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Ver. 5. *Not in the passion of lust, even as the Gentiles.* Having mentioned whoredom, the apostle by the *passion of lust*, means unnatural lusts. See Rom. i. 26, 27. 1 Cor. vi. 9. note 2. where are descriptions of the sensual practices of the heathens, which cannot be read without a mixture of pity and horror.

Ver. 6.—1. *That no man go beyond bounds.* Ὑπερβαινειν, properly signifies the bold and violent leaping over, or breaking though any fixed boundaries. The fixed boundaries of which the apostle speaks, are those of chastity, or justice in general, by dishonourable attempts upon the bodies of the wives, or children, or relations of others.

2. *Or defraud his brother in this matter.* See Ess. iv. 71. Or the translation may run, *in the matter;* namely of which the apostle had been speaking. Beza and Le Clerc understand this as a prohibition of injustice in general: *Ne quis opprimat, aut habeat quæstui, in ullo negotio, fratrem suum;* and for this sense of πλεονεκτειν, Le Clerc (in Hammond.) quotes 2 Cor. vii. 2. xii. 17, 18. But the context determines its meaning here, to that kind of injury by which our brother's chastity is violated. Accordingly, πλεονεξια, which signifies the excess of *evil desire* in general, is used to denote the excess of *lust:* Ephes. iv. 19. *to work all uncleanness*, εν πλεονεξια, *with greediness.*

Ver. 8.

but God, who hath alfo given unto us his holy Spirit.

τον Θεον τον και δοντα το πνευμα αὐτȣ το ἁγιον εις ἡμας.

9 But as touching brotherly love, ye need not that I write unto you; for ye yourfelves are taught of God to love one another.

9 Περι δε της φιλαδελφιας ȣ χρειαν εχετε γραφειν ὑμιν· αυτοι γαρ ὑμεις θεοδιδακτοι εςε εις το αγαπαν αλληλȣς.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we befeech you, brethren, that ye increafe more and more;

10 Και γαρ ποιειτε αυτο εις παντας τȣς αδελφȣς τȣς εν ὁλη τη Μακεδονια· παρακαλȣμεν δε ὑμας, αδελφοι, περισσευειν μαλλον·

11 And that ye ftudy to be quiet, and to do your own bufinefs, and to work with your own hands, as we commanded you.

11 Και φιλοτιμεισθαι ἡσυχαζειν, και πρασσειν τα ιδια, και εργαζεσθαι ταις ιδιαις χερσιν ὑμων, καθως ὑμιν παρηγγειλαμεν·

Ver. 8. Ουκ αθετει. *Defpifeth not man but God* The apoftle here feems to have had our Lord's words in his eye, Luke x. 16. ὁ αθετων. *He that defpifeth you, defpifeth me: and he that defpifeth me, defpifeth him that fent me.* In this paffage St. Paul afferts his own infpiration in the ftrongeft terms, and with the greateft folemnity? having in view to inftruct the young and giddy, and all who defpifed his precepts concerning chaftity *as too fevere.*

Ver. 9. *For ye yourfelves are taught of God to love one another* The apoftle alludes to Ifaiah liv. 13 where the prophet, fpeaking of the effectual inftruction which believers fhould receive under the gofpel difpenfation, fays, *All thy children* fhall be *taught of the Lord.*—To be *taught of God,* fignifies to be fo effectually inftructed by God, as to do the thing which he teaches. See Heb. viii. ver. 10. note 2.—The Theffalonians were thus taught of God; for they actually loved one another fincerely, chap. i. 4

Ver. 11.—1. *And to mind your own affairs.* Timothy, it feems, had brought word, that notwithftanding the prohibitions the apoftle had given to the Theffalonians, when prefent with them, fome of them ftill continued to meddle with other people's affairs, in a way that did not belong to them; and that this had led them into habits of idlenefs. The truth is, that manner of fpending time, which the apoftle calls *diforderly walking,* 2 Theff. iii. 6. 11. was too much practifed by all the Greeks; as may be gathered from the character given of them, Acts

man, but God,[1] who (*και*, 2·8.) *certainly hath given his Spirit, the Holy SPIRIT* (*εις*) *to us*.

because they are contrary to the practice of the heathen world, or because he thinks them too severe, *despiseth not man* only, *but God, who certainly hath given his Spirit, the Holy Spirit to us*.

9 But *concerning* brotherly love, *ye have no need* that I write to you; for ye yourselves are taught of God[1] to love one another.

9 *But*, however needful it may be, to put you in mind of the precepts formerly delivered to you concerning chastity; *concerning that pure love which is due to your Christian brethren, ye have no need that I write to you again; for ye yourselves are taught of God to love one another* as brethren.

10 (Και γαρ, 94.) And indeed ye do it towards all the brethren, *who are* (εν, 167.) *through* all Macedonia; but *we exhort* you, brethren, *to abound more THEREIN*,

10 *And indeed*, I hear ye not only love the brethren in your own city, but *ye do it to all the brethren, who are throughout the whole* province *of Macedonia*, by relieving them in their straits: *however, I exhort you, brethren, to abound* still *more*, in that *amiable disposition*.

11 and *earnestly to study* to be quiet, and to *mind* your own *affairs*,[1] and to work with your own hands,[2] as we commanded you.

11 *And earnestly to study to avoid a contentious meddling disposition*, whether on pretence of public-spiritedness, or any other pretence; *and to mind your own affairs, and to work with your own hands*, at your respective occupations, *as I commanded you*, when I was with you.

Acts xvii. 21. *For all the Athenians, and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing.* Whitby thinks the apostle also meant by this injunction, to exhort the Thessalonians to avoid the custom, then common, of trusting all their affairs to slaves and servants. But as his epistle was directed to a church in which there were many common people, the precept of working with their own hands for their maintenance was very proper; being designed to prevent the heathens from reproaching the gospel, as encouraging idleness in those who professed it.

2 *And to work with your own hands.* Εργαζεσθαι, here denotes the labour performed by the poorer sort. Many of the Thessalonian brethren were employed in trade and manufactures; others of them gained their livelihood by serving traders, manufacturers, farmers, &c. To such, the injunction of labouring with their hands, was given with

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

12 Ἱνα περιπατητε ευσχημονως προς τους εξω, και μηδενος χρειαν εχητε.

Fourth Argument, taken from the Resurrection of Jesus, the Author Judge of the World.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

13 Ου θελω δε ὑμας αγνοειν, αδελφοι, περι των κεκοιμημενων, ἱνα μη λυπησθε, καθως και οἱ λοιποι οἱ μη εχοντες ελπιδα.

14 For if we believe that Jesus died, and rose again,

14 Ει γαρ πιστευομεν

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with great propriety, to prevent the heathens from imagining, that the gospel encouraged sloth in those who had embraced the Christian religion.

Ver. 12 *Walk decently.* Ευσχημονεω signifies a graceful carriage and motion of the body. Applied to manners, it denotes such a behaviour as gains the approbation of those who behold it.

Ver. 13.—1. *Concerning them who sleep.* Κεκοιμημενων. *Who have slept.* But the preterite often denotes the continuation of the state expressed by the verb, Eff iv. 10.—In scripture *death* is compared to *sleep*, because it is a relaxation from the toils and afflictions of life, and a short suspension of the powers of sense and action; and because it is to be followed with a reviviscence to a more vigorous and active bodily life than we enjoy at present. The expression in this verse, *them who sleep;* and that in ver. 15. 17. *we the living who remain*, are general. Yet from the whole strain of the discourse, it is evident, that *the righteous* only are meant in these expressions. Accordingly they are called, ver. 14 *them who sleep in Jesus;* and ver. 16 *the dead in Christ* Besides, of them only can it be said, ver. 17. that *they shall be caught up in clouds, to meet the Lord in the air;*—and *be for ever with the Lord.* See ver. 16. note 5. and 1 Cor. xv. 42. note 3.

2. *That ye may not be grieved even as others.* It was the custom of the heathens, on the death of their relations, to make a shew of excessive grief, by shaving their heads and cutting their flesh, Levit. xix. 27, 28. and by loud howlings and lamentations over the dead. They even hired persons, who had it for a trade to make these howlings and cries. But this shew of excessive grief, as well as the grief itself, being inconsistent with that knowledge of the state of the dead, and with that hope of their resurrection, which the gospel gives to mankind, the apostle forbade it, and comforted the Thessalonians, by foretelling and proving

12 That ye may walk *decently*[1] towards them *who* are without, *and may have need* of nothing.

12 *That your behaviour may be comely in the sight of the heathen,* who might speak evil of the gospel, if ye become idle. *Also that* being able to supply your own wants, *ye may have need of nothing* from others.

of the Gospel, whereby God declared him his Son, the Governor and

13 (Δε, 101.) *Now* I would not have you to be ignorant, brethren, concerning them *who sleep,*[1] (ver. 14. 16.) that ye *may not be grieved,* even as *the* others,[2] *who* have no hope.[3]

13 I will next speak of Christ's resurrection, and of his return from heaven to raise the dead; because these things not only afford consolation to them who have lost their relations, but demonstrate the divine original of the gospel. *Now I would not have you ignorant, brethren, concerning them who die, that ye may not be afflicted with excessive grief, even as the heathen who have no hope* of seeing their dead friends again.

14 For, if we believe that Jesus died, and rose

14 *For, if we believe that Jesus was put to death* for calling himself

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proving Christ's return to the earth, to raise the dead, and carry the righteous with him into heaven.

3. *Who have no hope.* Many of the heathens entertained a belief of a future state, and even some confused notion of the resurrection of the body. But their belief and hope of these things, being derived from nothing but an obscure tradition, the origin of which they could not trace; and from their own wishes, unsupported by any demonstrative reasoning, could scarcely be called either *belief* or *hope;* and had very little influence on their conduct. None of them had any knowledge or hope of Christ's coming from heaven to raise the righteous with glorious, immortal, incorruptible bodies, and to carry them away to an heavenly country. Neither had they any conception of the employments and enjoyments of that country. St. Paul's discourse, therefore, concerning these grand events, must have given much consolation to the Thessalonians, under the death of their relations, as it assured them, that if they died in Christ, they should all meet again, and spend an endless life in complete happiness, never more to part. In this light, death is only a temporary separation of friends, which is neither to be dreaded nor regretted.—Concerning our knowing one another at the resurrection, see chap. ii. 20. note.

even ſo them alſo which ſleep in Jeſus will God bring with him.

ὁτι Ιησȣς απεθανε και ανεϛη, ὑτω και ὁ Θεος τȣς κοιμηθεντας δια τȣ Ιησȣ, αξει συν αυτω.

15 For this we ſay unto you by the word of the Lord, That we which are alive, *and* remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

15 Τȣτο γαρ ὑμιν λεγομεν εν λογω Κυριȣ, ὁτι ἡμεις ὁι ζωντες ὁι περιλειπομενοι εις την παρȣσιαν τȣ Κυριȣ, ȣ μη φθασωμεν τȣς κοιμηθεντας·

Ver. 14.—1. *So alſo them who ſleep* (δια) *in Jeſus.* Some commentators, tranſlating the prepoſition δια by the word *for*, think the apoſtle is ſpeaking of them who ſuffered death for *the ſake of* Chriſt. But as all the righteous are to be brought into heaven with Chriſt, and as ver. 16. the expreſſion is, *dead* (εν) *in Chriſt*, I am of opinion that δια is rightly tranſlated by the prepoſition *in*; and that the apoſtle is ſpeaking of the faithful in general. Others, by *them who ſleep in Jeſus*, underſtand them who die united to Chriſt, as members of his body. But this makes no difference in the ſenſe.

2. *Will God bring with him.* The apoſtle does not mean, that *them who ſleep in Jeſus will God bring with him* from heaven to the earth to be judged. Their ſouls only could be ſo brought, even on the ſuppoſition that they had been in heaven, from the time of their death to the coming of Chriſt. But he is ſpeaking of the whole perſon of the righteous, their body as well as their ſoul. And therefore the ſenſe of the paſſage is, that God will bring the righteous, not from heaven, but into heaven, with Jeſus. Accordingly God is ſaid, Heb. ii. 10. to *bring many ſons into glory*; and Jeſus himſelf hath declared this to be one of the purpoſes of his own return to the earth; John xiv. 3. *If I go and prepare a place for you, I will come again and receive you to myſelf, that where I am, there ye may be alſo.* Thus underſtood, ver. 14. contains a general view or propoſition of the ſubject, of which the apoſtle is going to treat. Perhaps the expreſſion, *bring with Jeſus*, may mean alſo, *bring with Jeſus* out of the grave into heaven. For we are ſaid *to be raiſed together with Chriſt.* Yet as the word (αξει, *ducet*) *bring* or *lead*, is applicable only to living perſons, I prefer the former interpretation.—See 1 Cor. xv. 13. note, where the reſurrection of the dead, is ſhewed to be a neceſſary conſequence of Chriſt's reſurrection.

Ver. 15.—1. *We the living, who remain at the coming of the Lord.* This and ſome of the apoſtle's other expreſſions, led the Theſſalonians to fancy, that he imagined he would be alive at the coming of Chriſt; conſequently, that the day of judgment was to happen in that age. The ſame imagination ſeveral learned moderns have aſcribed, not to Paul alone, but to all the apoſtles; becauſe in their epiſtles, they ſpeak of the

again; *so also*, them *who* sleep (δια) in Jesus,[1] (ch. i. 1. note 2.) will God bring with him.[2]

the Son of God, *and rose again* from the dead, to demonstrate the truth of their assertions; *so also* we must believe, that *them who have died in subjection to Jesus, will God* at the last day *bring with him* into heaven.

15 (Τȣτο γαρ, 91, λεγομεν.) *Besides* this we *affirm to* you, by the *command* of the Lord, that we *the living, who remain*[1] (εις) *at* the coming of the Lord, shall not *anticipate*[2] them *who* are asleep.

15 *Besides*, to shew you in what manner the righteous are to be brought into heaven with Christ, *this I affirm to you, by the commandment of the Lord* Jesus, *that such* righteous persons *as are living, and remaining on earth, at the coming of the Lord, shall not anticipate them who have died* in subjection to Jesus, by receiving their glorified body before them;

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the coming of Christ as then at hand. But in attributing this error to the apostles, these commentators have forgotten that Paul, in particular, wrote his second epistle to the Thessalonians, expressly to assure them, that the day of Christ was not at hand, but at a great distance: Forgotten likewise, what the apostle hath affirmed concerning this passage, that it was written by the command of the Lord: So that if he has erred in this, or in any particular, his inspiration must have been a delusion. Besides, we have no reason to think that Paul imagined, he would be alive at the coming of Christ to judge the world. For with respect to ver. 15. *We the living, who remain at the coming of the Lord:* and 1 Cor. xv. 51. *We shall not all sleep, but we shall all be changed*, it is evident that whatever force may be in these expressions, to prove that Paul thought he was to be one of the living at Christ's coming to judgment, the expression found, 2 Cor. iv. 14. *He who raised up Jesus, shall raise us up also by Jesus, and shall present us with you*, must be of equal force to prove, that Paul thought he would be of the number of the dead, who are to be raised by Jesus at his coming. The truth is, such expressions as these, are not to be understood of the writers themselves. They are mere figures of speech, used by the best authors, to draw their readers' attention, or to soften some harsh or disagreeable sentiment; without intending to represent themselves, either as of the number, or of the character of the persons with whom they class themselves. Thus Paul, Galat. i. 23. to shew that he was now connected with the disciples of Christ, reckons himself among the number of those whom he had formerly persecuted. *They had heard only that he who persecuted us, &c.* Psalm. lxvi. 6. *He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him.* In like manner Hosea, speaking of Jacob, says, chap. xii. 4. *He found him in Bethel, and there he spake with us.* This

16 For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with	16 ὁτι αυτος ὁ Κυριος εν κελευσματι, εν φωνῃ αρχαγγελου, και εν σαλπιγγι

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figure, in the mouth of Chriſt's diſciples, has a ſingular propriety; becauſe all of them, making but one collective body, of which Chriſt is the head, and which is united by the mutual love of all the members, individuals may conſider every thing happening to the members of this body, as happening to themſelves. Wherefore, as Doddridge obſerves, it was very unjuſt in Orobio, and I add, in Mr. Gibbons, to repreſent this as an artifice of the apoſtle, to invite people to Chriſtianity, by the expectation of being taken up alive to heaven in a very little time. Limb. Coll. page 75.

2. (Ου μη φθασωμεν.) *Shall not anticipate:* So the word ſhould be tranſlated here. For, φθανειν, ſignifies to get before another in a race, or journey.

Ver. 16—1. *For the Lord himſelf ſhall deſcend from heaven.* Καταβησεται απ' ουρανου, does not imply that the Lord Jeſus is to fix his tribunal on the earth; but that he will deſcend ſo as to fix his ſeat in the air, at ſuch diſtance from the earth that every eye ſhall ſee him, and every ear hear his voice, when he paſſes the awful ſentence, by which their ſtate ſhall be unchangeably fixed. This conjecture is confirmed by ver. 17. where we are told, that after the judgment, the righteous *ſhall be caught up in clouds, to join the Lord in the air.*

2. *With a ſhout.* Εν κελευσματι. This word denotes the ſhout, which the whole ſoldiers of an army make at their firſt onſet, to encourage one another in the attack; or which rowers utter, to cheer one another in their labour. It is, therefore, uſed with great propriety, to expreſs the loud acclamation which the whole angelical hoſts will utter, to expreſs their joy at the advent of Chriſt, to raiſe the dead, and judge the world.

3. *With the voice of an archangel.* The archangel here ſpoken of, is he who will preſide over that innumerable company of angels, who are to attend Chriſt when he comes to judge the world.—Before Chriſt's firſt appearance on earth, John Baptiſt was ſent to cry, *Prepare ye the way of the Lord, make his paths ſtraight.* In like manner, before his ſecond appearance as judge, an archangel will proclaim his advent, and call the living to prepare for the judgment.

4. *And with the trumpet of God.* This circumſtance is mentioned likewiſe, 1 Cor. xv. 52. See note 1. there. According to the Hebrew idiom, *the trumpet of God* ſignifies a great trumpet.

5. *And the dead in Chriſt ſhall riſe firſt.* If *the dead in Chriſt* are thoſe who have ſuffered death for Chriſt, as ſome commentators ſuppoſe, the apoſtle's doctrine in this paſſage will be the ſame with John's doctrine, Rev. xx. 4, 5. But as the meaning of that paſſage is not yet fixed, I prefer the opinion of thoſe who by *the dead in Chriſt*, underſtand them who have died in ſubjection to Chriſt, ſee chap, i. 1. note.—In this paſſage the apoſtle teaches, that the dead in Chriſt ſhall be raiſed, before

16 For the Lord himſelf *will* deſcend from heaven,[1] (εν) with a ſhout,[2] with the voice of *an* arch-

16 *For the Lord himſelf will deſcend from heaven with a ſhout* of the attending angels, Mat. xvi. 27. expreſſive of their joy at his coming,

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before the living are changed. For we are told expreſsly, ver. 15. that *the living who remain at the coming of Chriſt, ſhall not anticipate them who are aſleep* in Jeſus. He teaches likewiſe, if I am not miſtaken, that the dead in Chriſt ſhall be raiſed, before any of the wicked are raiſed; and that they ſhall ariſe with glorious immortal and *in*corruptible bodies; while the wicked ſhall be raiſed with bodies mortal and corruptible, like thoſe in which they died; conſequently, that no change is to be made in the bodies of the wicked, who are found alive at the coming of Chriſt. At leaſt theſe things ſeem to be taught, 1 Cor. xv. 22. *As by Adam all die, ſo alſo by Chriſt all ſhall be made alive.* 23. *But every one in his proper band.* The righteous all in one band, and the wicked in another. And ver. 48. *As the earthy* man Adam *WAS, ſuch alſo the earthy* or wicked men *SHALL BE:* At the reſurrection they ſhall be earthy and mortal like Adam, (ſo I tranſlate and interpret the paſſage, on account of what is affirmed in the following verſe 49); *and as the heavenly* man Chriſt is, *ſuch alſo the heavenly* men, the righteous *ſhall be* at the reſurrection. They ſhall be heavenly and immortal, like Chriſt. 49. *For as we* heavenly men *have borne the image of the earthy* man, *we ſhall alſo bear the image of the heavenly*; which I think implies that *the earthy men*, the wicked, are not to bear the image of the heavenly. See 1 Cor. xv. 48. note.

But, becauſe to many, who cannot lay aſide their early prejudices, it may appear an opinion not ſufficiently ſupported by the texts I have quoted, that the wicked ſhall be raiſed from the dead with fleſhly, mortal, corruptible bodies, like thoſe in which they died; and that no change is to paſs on the bodies of ſuch of them as are found alive on the earth at Chriſt's coming, farther proofs, perhaps, will be thought neceſſary to eſtabliſh theſe points. I, therefore, lay before the reader the following conſiderations for that purpoſe, and hope they will be attended to by him with due candour.

1. It is no where ſaid in ſcripture, nor inſinuated, that the wicked ſhall be raiſed with glorious, immortal, and incorruptible bodies. On the contrary, all the paſſages, in which incorruptible and immortal bodies are promiſed, or ſpoken of, evidently relate to the righteous alone. Thus, when the apoſtle Paul, ſpeaking of Chriſt, ſays, Philip. iii. 21. *Who will refaſhion our humbled body, that it may become of like form with his glorious body*, it is the body of thoſe only, *whoſe converſation is in heaven*, ver. 20. which ſhall be thus refaſhioned.—In like manner, what is written of the reſurrection of the dead, and of the glory, ſpirituality, and incorruptibility of their bodies, and of the changing of the living, 1 Cor. xv. 42.—44 is not to be underſtood of the wicked, but of *them*

 who

the trump of God: and the dead in Christ shall rise first.

Θεȣ καταϐησεται απ' ȣρανȣ, και ὁι νεκροι εν Χριςῳ αναςησονται πρωτον·

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who are Christ's at his coming, ver. 23. and who are to *inherit the kingdom of God*, ver. 50. as indeed the whole of the reasoning in that chapter likewise clearly evinces.—Farther, though there shall be a resurrection both of the just and of the unjust, only *they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever*, Dan. xii. 3. So likewise our Lord tells us, Math. xiii. 43. *Then shall the righteous shine forth as the sun, in the kingdom of their father.* And, to name no more passages, in this discourse to the Thessalonians, the apostle speaks of none but of *the dead in Christ*, ver. 14. 16. and of them who are to be *for ever with the Lord*, ver. 17. See 1 Cor. xv. 18. note. But if the scripture hath no where said, or insinuated, that the wicked are to be raised with spiritual, immortal, and incorruptible bodies, what reason has any man to think, that they shall obtain bodies of that kind? In a matter of fact of this magnitude, and which depends entirely on revelation, to go one step farther than the sciptures, either by direct affirmation, or by necessary inference, warrant us to go, is certainly presumption.

2. There are in the scriptures, sentiments and expressions, which, by just construction, imply that the wicked shall not, at the coming of Christ, obtain glorious, immortal, and incorruptible bodies. For example. our Lord's words, Luke xx. 36. *And are the children of God, being the children of the resurrection*, plainly imply, that they who are not the children of God are not the children of the resurrection, in the same manner that the children of God are. So also, *the glory to be revealed in us*, being termed Rom. viii. 19. *The manifestation of the sons of God;* the expression certainly implies, that that *glory* is not to be revealed in them who are not the sons of God.—And to teach us what that *glory* is, by which the sons of God are to be distinguished from the wicked, *deliverance from the bondage of corruption* is called, Rom. viii. 21. *The freedom of the glory of the children of God.* And *the redemption of the body* from the bondage of corruption, is styled, ver. 23. *the adoption*, or method by which sonship to God is constituted. Allowing then, that the *manifestation* and *adoption* of the sons of God, at the resurrection, will be accomplished by the *redemption* of their body from corruption and by the *glory* that is then to be revealed on them, it implies, that while the righteous on that occasion shall be shewed to be the sons of God by obtaining glorious, incorruptible, and immortal bodies, the wicked, at the resurrection, by appearing in fleshly, corruptible, mortal bodies, like those in which they died, shall be shewed not to be the sons of God. The truth is, to suppose that the wicked shall arise with the same kind of body as the righteous, is to suppose that they are *the children of the resurrection*, equally with the sons

angel,[3] and with the *trumpet* of God:[4] and the dead (εν) in Christ shall rise first.[5]

to reward his servants and to punish his enemies; and, *with the voice of an archangel*, proclaiming his advent; *and with a great trumpet*, calling the dead from their graves: *and the dead in Christ shall rise first.*

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sons of God, contrary to our Lord's assertion. Nay, it is to suppose, that there shall be no *manifestation*, or discrimination of the sons of God at the resurrection, contrary to the doctrine of the apostle Paul.

Here a thought of great importance occurs. May not the *manifestation* of the sons of God, by the glory to be revealed in their body, imply, that the discrimination of the righteous from the wicked, at the general judgment, is to be made, not by any formal inquiry into the character and actions of each individual, which would render the day of judgment much longer than the whole duration of the world many times repeated; but by the kind of body in which each shall appear. So that the true character of every man being thus clearly manifested by the power of the judge, under the direction of his omniscience, the whole process of the judgment will be completed at once, by the sentences which he will pronounce on men, according to their true characters thus manifested.

3. To prove that the righteous whom he calls, 1 Cor. xv. 48. *heavenly men*, shall obtain *heavenly*, that is, incorruptible and immortal bodies, St. Paul says, ver. 50. *This I affirm, brethren*, namely, that we shall bear the image of the heavenly man, *because flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption.* But if the righteous are to obtain incorruptible bodies, that they may be capable of inheriting the kingdom of God, as I think is plainly intimated in this passage, we may conclude that the wicked, none of whom shall ever inherit the kingdom of God, are not to obtain such bodies. For why should they be fitted for enjoying a happiness which they are never to possess? Besides, the glorious and immortal body of the righteous, being itself a part of their inheritance as the sons of God, we cannot suppose that the wicked shall obtain that, or any share whatever of the portion which belongs to them.

4. After the judgment, the righteous are to be caught up in clouds, to join the Lord in the air, in order to their going with him into heaven, 1 Thess. iv. 17. But the wicked, not being caught up, will in all probability remain on the earth. Wherefore, as the earth is to be burnt with fire, the wicked left thereon must, after the judgment perish in the general conflagration. Accordingly, our apostle, speaking of the punishment of the wicked, says expresly, 2 Thess. i. 7. *The Lord Jesus shall be revealed from heaven with the angels of his power.* 8. *Inflicting punishment with flaming fire on them who know not God, and who obey not the gospel of our Lord Jesus Christ.* 9. *They shall suffer punishment, even everlasting destruction from the presence of the Lord, and*

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17 Then we which are alive, *and* remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: and ſo ſhall we ever be with the Lord.

17 Επειτα ἡμεις οἱ ζωντες οἱ περιλειπομενοι, ἁμα συν αυτοις ἁρπαγησομεθα εν νεφελαις εις απαντησιν τȣ Κυριȣ εις αερα· και ἑτω παντοτε συν Κυριῳ εσομεθα.

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from the glory of his power.—In like manner the apoſtle John, ſpeaking of the wicked after the judgment, ſays, Rev. xxi. 8. They ſhall *have their portion in the lake which burneth with fire and brimſtone, which is the ſecond death.* But if the wicked are to die a ſecond time, by the deſtruction of their body, in the burning of the earth which is to take place immediately after the judgment, why ſhould the power of God be exerted in raiſing them with ſpiritual, immortal, and incorruptible bodies, like thoſe of the ſons of God, or in changing ſuch of them as are alive at the coming of Chriſt? ſeeing they are ſo ſoon to loſe their bodies in the general conflagration.

5. There appears a great propriety in Chriſt's raiſing the wicked with fleſhly mortal bodies like thoſe in which they died. For, as in the preſent life, the wicked make the body the ſole object of their care, and place their whole happineſs in bodily pleaſures, fit it is, that they be expoſed to ſhame and contempt, by being brought before the judgment-ſeat of Chriſt, in that fleſhly, corruptible, mortal body, which they ſo much idolized. Fit alſo, that they be tormented with envy, by beholding the righteous in their immortal bodies, ſhining as the brightneſs of the firmament, and ready to go away into the kingdom of their Father. More than this, ſeeing the wicked, while on earth, placed their affections and cares wholly on their body, and on earthly things; and for the ſake of enjoying earthly things, deſpiſed heaven and its felicities; what more proper than to puniſh them, by deſtroying their body along with the earth, and the things thereon, to which they ſo cloſely attached themſelves?

6. The doctrine I am endeavouring to eſtabliſh is favoured by the vulgate verſion of 1 Cor. xv. 51. *Omnes quidem reſurgemus, ſed non omnes immutabimur: We ſhall all indeed ariſe; but we ſhall not all be changed:* namely, by receiving immortal and incorruptible bodies. I own this is not the genuine reading of the Greek text. But I produce it here, only to ſhew what opinion ſome of the ancients entertained of the reſurrection body of the wicked.

Ver. 17.—1. *Afterwards, we the living, who remain, ſhall together with them be caught up.* Επειτα, does not imply, that the righteous are to be caught up, immediately after the dead in Chriſt are raiſed: but ſimply, that they ſhall be caught up after that event, without determining how long after it. Between the reſurrection of the righteous, and their being caught up, the living are to be changed, as is implied in their not anticipating them who are aſleep. Alſo the wicked

17 (Επειτα) *Afterwards*,[1] we *the living who* remain, ſhall (αμα συν) *at the ſame time*,[2] *with them* be caught up[3] *in clouds*,[4] *to join*[5] the Lord in the air: and ſo *we ſhall be for ever* with the Lord.[6]

17 *After the righteous are raiſed, we*, the people of Chriſt, who are living on the earth at his coming, being changed, *ſhall at the ſame time with them* who are raiſed from the dead, *be caught up in clouds, to join the Lord in the air*, that we may all accompany him in his return to heaven. *And ſo, we ſhall be for ever with the Lord:*

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wicked are to be raiſed, after the change has paſſed on the living. For as the apoſtle tells us, 1 Cor. xv. 23 *Every man* is to be raiſed *in his proper band.* Add, that before the righteous are caught up, or at leaſt before they go away with Chriſt, they muſt receive their ſentence of acquittal. All theſe circumſtances, though not taken notice of in this place, are fully declared by the apoſtle elſewhere. See 1 Theſſ. v. 3. note 2.

2. 'Αμα, is an adverb of time, ὁμȣ, of place.

3. *Caught up.* 'Αρπαγησομεθα. Dr. Scott (Chriſt. Life, vol. iii. p. 1204.) thinks this ſhall be effected by the activity of the glorified bodies of the righteous, and not by the miniſtry of angels. But his opinion is contradicted by the import of the original word αρπαγησομεθα, which, as the critics obſerve, denotes an external force. After the judgment, all the righteous, both thoſe who are raiſed from the dead, and thoſe who are changed, ſhall be caught up in the air, in clouds, as Chriſt himſelf was when he left this earth.—Or, the meaning may be, they ſhall be caught up in *cluſters*, by the miniſtry of the attending angels, to join and accompany the Lord in his return to heaven. On the other hand, the wicked not being caught up, muſt remain on the earth; both thoſe who were alive at the coming of the Lord, and thoſe who were raiſed from the dead. And as the earth is to be burnt with fire, they ſhall not eſcape, but ſhall periſh in the general conflagration.

4. *In clouds.* In ſcripture, multitudes of angels are called *clouds*, Matth. xxiv. 30. Wherefore caught up in clouds, may ſignify, caught up by the miniſtry of angels. *Clouds* likewiſe ſignify great multitudes of people, Heb. xii. 1. According to this ſenſe, the meaning will be, caught up in great numbers at once.

5. *To join the Lord in the air.* Εις απαντησιν κυριȣ εις αερα. One of the ſenſes of απανταω is, *me offero, me confero.* Scapula. This meaning the word hath here, becauſe it is not the beginning, but the concluſion of the judgment, which is deſcribed in this clauſe. Accordingly, our joining the Lord in the air, is called, 2 Theſſ. ii. 1. *Our gathering together around him.*—From this verſe it appears, that at the judgment Chriſt will fix his ſeat in the air.

6. *And ſo we ſhall be for ever with the Lord.* Here the apoſtle plainly refers to our Lord's promiſe, John xiv. 2. *I go to prepare a place*

18 Wherefore, comfort one another with theſe words.

18 Ὡϛε παρακαλειτε αλληλȣς εν τοις λογοις.

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place for you. 3. *And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo.* See alſo John xvii. 24.—From the doctrine taught in this verſe, Whitby infers, that the ſouls of the faithful were not with the Lord, before the reſurrection.

Ver. 18.

CHAP. V.

View and Illuſtration of the Matters contained in this Chapter.

THE apoſtle, after deſcribing the coming of Chriſt to raiſe the dead, and carry the righteous with him into heaven, does not quit the ſubject of Chriſt's return; but proceeds, in this chapter, to foretell the terror which his appearing will occaſion to the wicked, and the puniſhment which he will then inflict on them. This circumſtance merits the reader's attention, becauſe it proves, that in deſcribing Chriſt's return to the earth, the apoſtle had ſome farther view, beſides that of comforting the Theſſalonians under the death of their relations. For if this had been his only purpoſe, nothing more was neceſſary but to tell them, that *if they believed Jeſus died and roſe again, ſo alſo them who ſleep in Jeſus will God bring with him.* Wherefore, ſince in the preceding chapter, he not only mentions the reſurrection and departure of the righteous into heaven, but enters into a particular deſcription of the circumſtances of Chriſt's coming to judgment, by which his power and greatneſs, as the Son of God and governor of the world, will be manifeſted; alſo, ſince in this chapter he goes on to foretel the terror which Chriſt's return will occaſion to the wicked, and the puniſhment which he will inflict on them; it ſeems to me plain, that his chief deſign in all this was to ſhew, that by committing the judgment of the world to Chriſt, the Father hath confirmed his Son's goſpel, and hath authorized him to puniſh all who do not obey it; as the apoſtle alſo expreſsly affirms, 2 Theſſ. i. 8, 9.

To the authority, however, of Chriſt as judge, and to the argument for the divine original of the goſpel founded thereon, it may be objected, that we have no evidence thereof, excepting the

18 (Ὥστε, 331.) Wherefore, comfort one another (ἐν) with these words.

18 *Wherefore*, making these grand events the subject of your frequent meditation, *comfort one another*, by repeating *these* divinely inspired *words*, in which I have delivered them to you by the commandment of Christ, ver. 15.

Ver. 18. *With these words.* Some MSS. add here τȣ πνευματος, these words *of the Spirit.*

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the apostle's prophesy, and Christ's own prediction, that he will return as judge. I therefore reply, that although, in ordinary cases, a prophesy proves nothing till it be accomplished, yet we have complete evidence in Christ's resurrection from the dead, that the prophesies concerning his return to judge the world, will in due time be accomplished. For, seeing the chief priests and elders of the Jews put him to death as a deceiver, because he called himself *the Christ*, *the Son of the blessed* God, and because he affirmed, that *they should see him sitting on the right hand of power, and coming in the clouds of heaven*, namely, to raise the dead and judge the world, his resurrection from the dead is certainly a demonstration from God, that he is his Son; that he is now on the right hand of power, and that he will come in the clouds of heaven to judge mankind. Hence, the first preachers of the gospel always appealed to Christ's resurrection, as the proof of his return to judgment. For example, Paul, in his oration to the learned Athenians, Acts xvii. 31. *He will judge the world in righteousness, by the man whom he hath appointed; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*—2 Cor. iv. 14. *Knowing, that he who raised up Jesus from the dead, will raise us up also by Jesus, and will present us with you.*—And in this epistle, 1 Thess. i. 10. *And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivers us from the wrath which is to come.* Hence also, in the proof of the divine original of the gospel under our consideration, the apostle very properly connects Christ's return to judgment, with his resurrection from the dead; and produces the two events thus connected, as his fourth argument. 1 Thess. iv. 14. *For if we believe that Jesus died*, for calling himself the Son of God and judge of the world, *and rose again*, to

prove that these characters really belong to him, *even so* must we also believe, that *them who sleep in Jesus will God bring with him* from the dead into heaven. The truth is, we cannot believe the resurrection of Jesus, without believing that he is the Son of God, and the judge of the world; and if we believe that he is the Son of God and the judge of the world, we must believe that his gospel is a revelation from God.

Farther, the argument taken from Christ's power and dignity as judge, is introduced in this proof of the divine original of the gospel, with peculiar propriety; because it effectually removed those prejudices, which were entertained from the very beginning, against Christ and his gospel, on account of his having been publicly put to death, as a deceiver, by the chief priests. For his crucifixion, though a stumbling-block to the Jews, was necessary to his resurrection, whereby his dignity as the Son of God, and his power as judge of the world, have been established beyond contradiction. Since then the return of Christ to judgment is indubitable, the righteous may rejoice in the prospect, firmly persuaded, that they shall obtain the resurrection to eternal life, promised them in the gospel. On the other hand, the wicked may tremble, when they think of the circumstances of Christ's advent foretold by his apostle, and of that terrible punishment which he will then inflict upon them, and from which none of them shall escape. Nay, infidels themselves, although they may believe nothing at all of the matter, should not make light of the warning which the gospel revelation hath given them, of Christ's return; because the bare possibility of its happening, ought to fill them with terror.

His description of the punishment of the wicked the apostle introduces with observing, that there was no need for his writing any thing to the Thessalonians, concerning the time of Christ's coming to judge the world, ver. 1.—Because, from what he had formerly told them, they knew perfectly, that the time of it is uncertain, not having been revealed to any person; and that it will be sudden and unexpected, ver. 2.—and will occasion great terror and astonishment to the wicked, when he comes to punish them. And their terror will be exceedingly increased by this, that about the time of Christ's coming, *they will promise to themselves peace and safety*, for a great length of years. But while in this state of security, *sudden destruction shall come upon them, and none of them shall escape*, ver. 3.—This is all the apostle thought fit to write at present concerning the punishment of the wicked. Nevertheless, as he hath declared, chap. iv. 17. that the righteous are to be caught up from the earth, in clouds, to join the Lord in the air, that they may be for ever with him, it follows, that the wicked being left on the earth shall be burnt in the conflagration,

conflagration, which the apoſtle Peter aſſures us will conſume the earth after the judgment is ended, 2 Pet. iii. 10.—12. This being the unavoidable lot of the wicked, had not St. Paul good reaſon to call their puniſhment *deſtruction*, and to declare *that none of them ſhall eſcape?*

Having ſet forth the puniſhment to be inflicted on the wicked at the coming of Chriſt, under the idea of *deſtruction*, the apoſtle told the Theſſalonians, that being fully inſtructed concerning the deſign of Chriſt's coming, that event will not be terrible to them, ver. 4, 5,—Yet, they were not to live ſlothfully and ſecurely like the wicked, but they were to watch continually, ver. 6, 7.—and as perſons living in the midſt of enemies, they were always to have on the Chriſtian armour, ver. 8.—becauſe God had not appointed them to *wrath*, or deſtruction with the wicked in the general conflagration, but to ſalvation through Jeſus Chriſt, ver. 9.—who died for this end, that whether they were of the number of the dead, or of the living at his coming, they may live in endleſs happineſs with him, ver. 10.—Laſtly, he deſired them a ſecond time to edify each other, by making the great diſcoveries contained in this epiſtle, the ſubjects of their daily converſations, ver. 11.

His principal deſign being finiſhed, the apoſtle cautioned the Theſſalonian brethren againſt thoſe errors and irregularities, which Timothy had informed him ſtill prevailed among them. In particular, becauſe many were not as ſubmiſſive to their ſpiritual guides as it became them to be, he beſought them to be obedient to thoſe who laboured among them in the miniſtry, and whoſe duty it was to admoniſh and rebuke them for their faults, ver. 12.—and to eſteem them very highly for their work's ſake, ver. 13.—On the other hand, the Theſſalonian miniſters, who perhaps had been negligent in admoniſhing and rebuking the faulty among them, he exhorted to be very plain, in warning and reproving ſuch as walked diſorderly; and affectionately to ſupport the weak, by adminiſtering proper conſolations to them; and to be patient towards all, ver. 14.—and to take care, that none of their flock rendered evil for evil to any one, ver. 15.—Then addreſſing the paſtors and people jointly, he gave them a variety of practical advices, ver. 16.—22.—After which, he prayed fervently for the ſanctification of the Theſſalonians, ver. 23, 24.—and begged them to pray for him, and his aſſiſtants, ver. 25.—and laid the rulers of the church under an oath, to cauſe this his epiſtle to be read to all the holy brethren; namely, in their own city, and in the neighbouring churches, ver. 27.—Then gave them his apoſtolical benediction, ver. 28.

The

The Fourth Argument continued.

Old Translation.

CHAP. V. 1 But of the times and the ſeaſons, brethren, ye have no need that I write unto you.

2 For yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night.

3 For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape.

Greek Text.

1 Περι δε των χρονων και των καιρων, αδελφοι, ȣ χρειαν εχετε ὑμιν γραφεσθαι·

2 Αυτοι γαρ ακριβως οιδατε ὁτι ἡ ἡμερα Κυριȣ ὡς κλεπτης εν νυκτι, ȣτως ερχεται.

3 Ὁταν γαρ λεγωσιν· Ειρηνη και ασφαλεια, τοτε αιφνιδιος αυτοις εφιςαται ολεθρος, ὡσπερ ἡ ωδιν τη εν γαςρι εχουση· και ου μη εκφυγωσιν.

Ver. 1.—1. *However, concerning the times and the ſeaſons.* Χρονοι, *Times* are longer periods, but καιροι, *ſeaſons*, are the particular parts of theſe periods, in which events take place. Thus, Dan. ii. 21. God *changeth the times*, the periods of the duration of kingdoms, *and the ſeaſons*, the particular parts of theſe periods, in which revolutions are to take place. Acts i. 7. *It does not belong to you to know the times or the ſeaſons, which the Father hath put in his own power:* you are not to know how long Jeruſalem ſhall be trodden down of the Gentiles; nor at what ſeaſon the times of the Gentiles ſhall be fulfilled.—Rom. v. 6. Κατα καιρον, *In due time Chriſt died.*—In the paſſage under conſideration, the plural number is uſed for the ſingular. See Eſſ. iv. 22.

2. *Ye have no need that I write to you.* This he ſays, becauſe, when he was with them he had taught them, that it was not for them to know the times or the ſeaſons which the Father hath put in his own power; and had repeated to them Chriſt's injunction to watch, *becauſe in ſuch an hour as they thought not, the Son of man cometh*, Matth. xxiv. 43. By making this obſervation, the apoſtle repreſſes that vain curioſity which is natural to mankind, who, not content with the knowledge of things uſeful, indulge an immoderate deſire of ſearching into things which, becauſe the diſcovery of them would be hurtful, God hath concealed. In the preſent inſtance, the knowledge of the time of Chriſt's coming, would be prejudicial to the affairs of the world.

Ver. 2. *So cometh, as a thief in the night.* This is the compariſon by which our Lord himſelf illuſtrated the unexpectedneſs of his coming,

New Translation.	Commentary.
CHAP. V 1 (Δε) *However, concerning* the times and the ſeaſons,[1] brethren, ye have no need that I write *to* you.[2]	CHAP. V. 1 *However, concerning the time* of the duration of the world, *and the* particular *ſeaſon* at which Chriſt will come to judgment, *brethren, ye have no need that I write to you;*
2 For yourſelves know perfectly, that the day of the Lord ſo cometh, as a thief in the night.[1] (Matth. xxiv. 42.—44.)	2 *For,* from the words of Chriſt, which I formerly repeated in your hearing, *yourſelves know perfectly, that the day of the Lord ſo cometh as a thief in the night;* cometh ſuddenly and unexpectedly; and will occaſion the greateſt conſternation to the wicked.
3 For when they ſhall ſay, Peace and ſafety, then ſudden deſtruction cometh upon them, as *the pains of child-bearing,*[1] *on her who is* with child; and they ſhall not eſcape.[2]	3 *For,* at the very time *when they ſhall promiſe* to one another uninterrupted *peace, and* perfect *ſafety,* even *then, ſudden deſtruction,* and irreſiſtible, *cometh upon them, as the pains of child-bearing on her who is with child; and they ſhall not eſcape* the judgment and puniſhment of that terrible day.

Matth. xxiv. 43. It is uſed by Peter likewiſe, 2 Pet. iii. 10. See Rev. iii. 3. The ancients from this compariſon, and from the parable of the virgins, fancying that Chriſt's coming to judgment will be in the night, inſtituted their *vigils*, that at his coming he might find them watching. But the true meaning of the compariſon is, that like the coming of a thief in the night, on thoſe who are aſleep and unarmed, the coming of Chriſt will be unexpected, and full of terror to the wicked; without determining whether it will be in the day time, or in the night.

Ver. 3.—1. *As the pains of child bearing on her who is with child.* Nothing can be conceived more forcible, to repreſent the anguiſh and torment of the wicked, occaſioned by the ſtinging of their own conſciences, and by the horrid fears which ſhall be excited in them, when they find themſelves overtaken by the judgment, than to compare it to the pains of child-bearing. This deſcription is the more affecting, that the verbs are all in the preſent time: *ſo cometh; ſudden deſtruction cometh;* repreſenting the certainty and inſtantaneouſneſs of its coming. Luke xxi. 34.

2. *And they ſhall not eſcape.* The perſons who ſhall not eſcape the terrible deſtruction of that day, are *they who know not God, and who obey not the goſpel of our Lord Jeſus Chriſt.* And the deſtruction which

4 But ye, brethren, are not in darkneſs, that that day

4 Ὑμεις δε, αδελφοι, ουκ εϛε εν σκοτει, ἱνα ἡ ἡμερα

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which cometh upon them, is *everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*, 2 Theſſ. i. 8, 9.

Though the apoſtle Paul hath often ſpoken of Chriſt's return from heaven, and of the reſurrection of the dead, the judgment of the world, and the ſtate of the righteous and of the wicked after the judgment, this is the only paſſage in which he hath profeſſedly given an account of theſe great events. Yet, as he has not introduced all the particulars relating to them, which he himſelf, his Maſter, and the other apoſtles have occaſionally mentioned, it will not be unprofitable if in this place, taking 1 Theſſ. iv. 14. and V. 1, 2, 3. as the groundwork of the diſcription, I ſhall inſert in their order, the farther diſcoveries concerning the judgment of the world, and the final iſſues of things, which are made to us in other parts of the ſcripture.

Before the coming of Chriſt to put an end to the world, all thoſe events included *in the myſtery of God, which he hath declared to his ſervants the prophets, muſt be finiſhed*, Rev. x 7. But, as many of theſe events have not yet taken place, the coming of Chriſt may ſtill be at a great diſtance. Accordingly, the apoſtle Peter hath foretold, 2 Epiſt. iii. 3, 4. that in the laſt days there will be ſcoffers, who, becauſe his coming is delayed for a long time, will ridicule the promiſe of his coming, and affirm, that the world never ſhall have an end. For the ſame reaſon alſo, as Paul informs us, theſe men immediately before the coming of Chriſt, will promiſe to one another peace and ſafety for a great length of years. But while the laſt generation of the wicked are thus living in a ſtate of abſolute ſecurity, the Lord himſelf will deſcend from heaven, to their unſpeakable aſtoniſhment. And their conſternation will be augmented by the viſible majeſty in which he will appear. For he will come *in his own glory*, Luke ix. 26. *and in the glory of his Father, with his angels*. Matt. xvi. 27. He will come, not in the weak fleſhly body in which he was crucified, but in that glorious body wherein he now lives: He will come, ſurrounded with that bright light, whereby the Father manifeſts himſelf to the angelical hoſts, and whoſe ſhining far ſurpaſſing that of the ſun, will give notice of his approach; on which account he is called *the Day Star*, 2 Pet. i. 19. and the *Morning Star*, Rev. xxii. 16. which is to uſher in the day of judgment. He will come attended, not with a few poor diſciples, but with an innumerable hoſt of angels, the miniſters of his juſtice, and who ſhall announce his arrival by a great ſhout, expreſſive of their joy, that the judgment of the world is come, that the righteous are to be rewarded and the wicked puniſhed, and that all the powers of darkneſs are to be utterly deſtroyed.—And now the Lord appearing in the air, ſurrounded with myriads of angels, the voice of an archangel ſhall be heard, proclaiming that he is come to judge the living and the dead. And the trumpet ſhall ſound as the ſignal for the dead to come forth from their graves. But they ſhall not all revive at once. Every man is to riſe in his proper band. *Chriſt, the firſt-*

4 But ye, brethren, are not in darkneſs, (Ἰνα, 197.)

4 *But ye, brethren, are not in darkneſs;* ye are not in a ſtate of

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firſt-fruit hath riſen long ago, and will now ſhew himſelf riſen; *afterward they who are Chriſt's at his coming*, 1 Cor. xv. 23. The dead in Chriſt, therefore, being firſt raiſed, ſhall appear with ſpiritual, incorruptible, and immortal bodies, faſhioned like to Chriſt's glorious body, and ſhining as the brightneſs of the firmament. After they are raiſed, ſuch of the righteous as, at the coming of Chriſt, are alive on the earth, ſhall be changed; for they *ſhall not anticipate them who are aſleep* in Chriſt, 1 Theſſ. iv. 15. This change, by which the bodies of the living ſhall be transformed like to Chriſt's glorious body, will be produced *in a moment, in the twinkling of an eye*, during the ſounding of the laſt trumpet, 1 Cor. xv. 52. It ſeems the trumpet ſhall ſound twice. —The righteous who ſleep in Jeſus being thus raiſed, and thoſe who are alive at his coming being changed, the wicked who are in their graves, ſhall then awake to everlaſting ſhame and contempt, Dan. xii. 2. They ſhall not riſe with glorious bodies, like the children of God, but with fleſhly, corruptible, mortal bodies, like thoſe in which they died; becauſe they are not to inherit the kingdom of God. For the ſame reaſon, no change ſhall paſs on the bodies of ſuch of the wicked as remain on earth at the coming of Chriſt.—In the change of the living, as well as in the reſurrection of the dead, due regard being had to the real character of each, a moſt accurate and juſt diſcrimination will be made between the righteous and the wicked, by the kind of body which Chriſt will allot to them. So that every one's character being thus made viſible to himſelf and to his fellows, and to the angels, and in ſhort, to the whole univerſe, there will be no need of any particular inquiry into the actions of individuals; but the whole proceſs of the judgment will be completed and declared at once, in the righteous ſentences of the Judge fixing the doom of every man irreverſibly. For the whole human race, from the beginning of the world to the end of time, being gathered together, ſhall ſtand before the judgment-ſeat of Chriſt, ſo raiſed in the air, as every eye may ſee him, and every ear hear him. And being revealed in their true characters, each ſhall receive according to his works. To the righteous Chriſt will ſay, *Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world*, Matt. xxv. 34. After which, they ſhall be caught up in clouds, by the miniſtry of the angels, to join the Lord in the air.—And now the righteous being gathered together around Chriſt, 2 Theſſ. ii. 1. he will ſay to the wicked, *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* This ſpoken, flaming fire ſhall iſſue from his preſence, and from the glory of his power, 2 Theſſ. i. 8. that is, from the luminous cloud with which he is ſurrounded, and by which his preſence and power ſhall be manifeſted. And that fire ſhall burn the earth, 2 Pet. iii. 10. 12. and the wicked left thereon; both them who were alive at the coming of Chriſt, and them who were raiſed from the dead; and none of them ſhall eſcape; for their numbers, when aſſembled, ſhall not pro-

should overtake you as a thief.

ὑμας ὡς κλεπτης καταλαβῃ.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

5 Παντες ὑμεις ὑιοι φωτος εςε και ὑιοι ἡμερας. ουκ εσμεν νυκτος, ουδε σκοτους.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

6 Αρα ουν μη καθευδωμεν ὡς και ὁι λοιποι· αλλα γρηγορωμεν και νηφωμεν.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

7 Ὁι γαρ καθευδοντες, νυκτος καθευδουσι· και ὁι μεθυσκομενοι, νυκτος μεθυουσιν.

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tect them from the indignation and power of their judge.—This punishment by fire these wicked men shall suffer, because formerly preferring the pleasures of the body to the pleasures of the mind, they lived only for the body. And as this fire is said to be prepared for the devil and his angels, it is reasonable to think that they also shall be punished in the conflagration.—But while all the enemies of God are thus suffering condign punishment for their crimes, the righteous, along with the angels, shall accompany Christ in his return to heaven, and so they shall be for ever with the Lord.

From the burning of the wicked in the general conflagration, it does not follow that the thinking principle in them shall then be extinguished. Their souls may survive this second death of the body, just as it survived the first, Matt. x. 28. Yet how long it will survive this second death, depends wholly on the pleasure of God, who may prolong their existence, or put a period to it, as he sees fit. Only while they exist, being excluded from all enjoyment, and even from the hope of enjoyment, because they are to have no second resurrection, they must suffer a melancholy, the bitterness of which it is not possible to describe. This comfortless, most miserable state, is, perhaps, what in scripture is called *outer darkness*, and *the blackness of darkness reserved* for the wicked *for ever*, 2 Pet. ii. 17. See 2 Thess. i. 9. note 1.

Such will be the process of the judgment; and such the state of the righteous and the wicked, after it is finished. May the belief of these great discoveries made by the inspired writers, be deeply fixed in our hearts, and may the frequent recollection of them animate us to live in such a manner, that we may be of the number of the righteous in that great and terrible day!

Ver. 4. *Should like a thief come.* Καταλαβῃ, literally, *lay hold on.* The apostle means, that although the coming of Christ will be unexpected to the righteous, as well as to the wicked, because unforeseen by both, yet

so as that day should, *like a thief, come on* you.[1]

ignorance and security, like the heathen, *so as the day of* Christ *should, like a thief in the night, come on you* unexpectedly, and fill you with terror.

5 *All ye are sons* of light, and *sons of day:*[1] we are not *SONS of night, neither* of darkness.[2]

5 *All ye* who believe *are enlightened persons, and persons for whose benefit the day* of judgment is appointed. *We are not persons living in the night* of heathenish ignorance, *neither persons for whom the darkness* of eternal death *is designed.*

6 Therefore, let us not sleep, *even as the* others: but let us watch, and be sober.

6 *Therefore,* as persons enlightened, *let us not stupify ourselves* with sensuality, *even as the heathens; but let us keep ourselves awake, and preserve the right use of reason, by* habitual *temperance.*

7 For they *who* sleep, sleep in the night, and they *who get drunk,*[1] are drunken in the night.

7 *For they who sleep, sleep in the night, and they who get drunk, do it in the night:* that is, the stupidity and sensuality in which the heathens live, are suitable to the darkness of ignorance in which they live.

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yet it will not overwhelm the righteous with terror, nor bring destruction to them, as it will do to the wicked.—The commendation in this verse, though addressed to the Thessalonians in general, does not by any means imply, that all of them were of such a character, that if the day of Christ had come upon them, it would have found them prepared. Among so great a number, there were doubtless some, whom that day would have surprised; particularly the disorderly persons mentioned in the second epistle. But the apostle speaks in this general manner, because the greatest part of them were living as it became the disciples of Christ to do.

Ver. 5.—1. *All ye are sons of light, and sons of day.* This, as addressed to the whole of the Thessalonian brethren, means that they were all so enlightened by the gospel, as to merit the appellation of *sons of day;* and that, if they improved their knowledge, they would be of the number of those for whom the day of judgment was made. See Rom. xiii. 12. 1 John i. 5. notes.

2. *We are not sons of night, neither of darkness.* These are characters of the heathens, importing that they were living in utter ignorance of spiritual things.

Ver. 7. *They who get drunk are drunken in the night.* Οι μεθυσκομενοι, νυκτος μεθυουσι. Μεθυσκομαι, denotes the act of getting drunk, μεθυω, the

8 But let us who are of the day be ſober, putting on the breaſt-plate of faith and love; and for an helmet the hope of ſalvation.

9 For God hath not appointed us to wrath, but to obtain ſalvation by our Lord Jeſus Chriſt,

10 Who died for us, that whether we wake or ſleep, we ſhould live together with him.

11 Wherefore, comfort yourſelves together, and edi-

8 'Ημεις δε ἡμερας οντες, νηφωμεν, ενδυσαμενοι θωρακα πιςεως και αγαπης, και περικεφαλαιαν, ελπιδα σωτηριας.

9 'Οτι ȣκ εθετο ἡμας ὁ Θεος εις οργην, αλλ' εις περιποιησιν σωτηριας δια τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ·

10 Τȣ αποθανοντος ὑπερ ἡμων, ἱνα ει τε γρηγορωμεν, ει τε καθευδωμεν, ἁμα συν αυτῳ ζησωμεν.

11 Διο παρακαλειτε αλ-

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the ſtate.—See Raphelius, who has quoted a paſſage from Polybius, ſhewing that drunkenneſs in the day-time was reckoned highly indecent, even by the heathens themſelves.

Ver. 8.—1. *Putting on the breaſt-plate.* The breaſt and head being particularly expoſed in battle, and wounds in theſe parts being extremely dangerous, the ancients carefully defended the breaſt and the head of their ſoldiers by armour, to which the apoſtle here compares the Chriſtian virtues *of faith and love.* In the parallel paſſage, Epheſ. vi. 14. the expreſſion is, *the breaſt-plate of righteouſneſs;* to ſhew, as Eſtius ſays, that the righteouſneſs of a Chriſtian conſiſts in *faith and love.* Yet as the ſhield of faith is likewiſe mentioned in that paſſage, the obſervation perhaps is too refined. The breaſt-plate of faith and love, being made of more precious materials than any metal, and being of a truly heavenly fabric, will render the heart, the ſeat of the affections, invulnerable. The apoſtle's meaning, ſtripped of the metaphor, is this; that to defend our affections againſt the impreſſion of outward and ſenſible objects, nothing is ſo effectual as faith in the promiſes of Chriſt, and love to God and man.

2. *And for an helmet, the hope of ſalvation.* The head being the ſeat of thoſe thoughts and imaginations, on which the affections and paſſions in a great meaſure depend, it muſt be of importance to defend the head againſt the entrance of ſuch thoughts and imaginations, as have any tendency to excite bad affections, or carnal deſires. But for that purpoſe, nothing is better, than to have the head ſo filled with the glorious hope of the ſalvation offered to us in the goſpel, as to exclude all vain thoughts and imaginations whatever. This hope, therefore, is moſt elegantly termed, the Chriſtian's *Helmet.* The exhortation

8 But *we being SONS of day, let us* be sober, putting on the breast-plate[1] of faith and love, and *FOR* an helmet,[2] the hope of salvation.

8 *But we being persons for whom the day of* judgment *is appointed, let us be sober;* and being surrounded with enemies, let us *wear the breast-plate of faith and love,* as a defence to our heart, the seat of the passions, *and for an helmet the hope of salvation,* which will defend our head, the seat of reason. See Rom. xiii. 12.

9 For God hath not appointed us to wrath,[1] but (εις περιποιησιν) *to the acquisition of* salvation, *through* our Lord Jesus Christ,

9 This hope of salvation is well founded; *for God* (ουκ εθετο) *hath not appointed us to destruction,* as he hath appointed the wicked, *but to obtain salvation through our Lord Jesus Christ.*

10 Who died for us, that whether we wake or sleep,[1] we *may* live together with him,[2] (chap. iv. 17.)

10 *Who died for us, that whether we* are of the number of them, who at his coming *are alive, or* of them who *are dead* in their graves, *we may live with him* in heaven, for ever.

11 Wherefore, comfort *one another,* and edify

11 *Wherefore,* by these glorious discoveries, *comfort one another under*

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hortation to the Thessalonians to arm themselves, teaches us, that the sons of light must not only watch, but fight. See Ephes. vi. 17. note 1.

Ver. 9. *God hath not appointed us to wrath.* The design of God in sending his Son, was not to condemn but to save the world; they, therefore, who are appointed to wrath, are such only who wilfully and obstinately refuse to believe and obey the gospel.

Ver. 10.—1. *Wake or sleep.* Because the word here used is, Καθευδω, and not κοιμαομαι, Whitby thinks the apostle is speaking of natural sleep, and not of death; and that γρηγορωμεν, means being on their guard. But Benson hath shewed, that the two first-mentioned words are used indifferently, both by sacred and profane writers, for *death.* Farther, he observes, that if γρηγορωμεν, signifies *to be on our guard,* it is not true, that if we are found asleep, that is, off our guard, we shall live with Christ. The antithesis, therefore, requires that γρηγορειν, here should signify *to live.*

2. *Live together with him.* In the opinion of some commentators, this imports, that the righteous in the state of the dead, still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection.

 Ver. 11.

fy one another, even as alſo ye do.

12 And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you;

13 And to eſteem them very highly in love for their work's ſake. *And* be at peace among yourſelves.

14 Now, we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the

ληλους, και οικοδομειτε ἑις τον ἑνα, καθως και ποιειτε.

12 Ερωτωμεν δε ὑμας, αδελφοι, ειδεναι τους κοπιωντας εν ὑμιν, και προιςαμενους ὑμων εν Κυριῳ, και νουθετουντας ὑμας·

13 Και ἡγεισθαι αυτους ὑπερεκπερισσου εν αγαπῃ, δια το εργον αυτων. Ειρηνευετε εν ἑαυτοις.

14 Παρακαλουμεν δε ὑμας, αδελφοι, νουθετειτε τους ατακτους, παραμυθεισθε τους

Ver. 11. *Edify each the other, even as alſo ye do.* This being the exhortation with which the apoſtle concluded his diſcourſe, chap. iv. 18. concerning Chriſt's carrying with him into heaven, thoſe who are alive at his coming, and thoſe who are then raiſed from the dead, it ſhews that the expreſſion, ver. 10. *Whether we wake or ſleep,* means, *Whether we are alive or dead.*—It were much to be wiſhed, as Chandler obſerves, that Chriſtians, entering into each other's true intereſts, would baniſh from their converſation that calumny, ſlander, folly, and flattery, which engroſſes ſo much of this ſhort tranſitory life: and by diſcourſing of things of ſubſtantial worth, endeavour to fortify each other againſt the ſnares of life, and thoſe innumerable temptations which lie in wait to ruin us. With what comfort ſhould we meet each other at the great day, were we on that occaſion able to recollect that in general we had managed our converſation to our mutual advantage! For we ſhould then be ſenſible, that in ſome meaſure we owe our glory to our concern for, and fidelity to each other. Beſides, the remembrance of this, will enlarge the love of the ſaints to each other, in the future ſtate.

Ver. 12. *Know them who labour among you, &c.* Though the church of the Theſſalonians was but newly planted when the apoſtle left them, he had before his departure, given it its full form; for he had appointed them *Elders,* to perform the ordinary functions of the miniſtry, and to preſide in their religious aſſemblies, as he appointed elders in the newly planted churches, mentioned Acts xiv. 23.—Farther, from this paſſage it appears, that *the elderſhip,* in the apoſtle's days, was diſtinguiſhed into three orders. 1. Τους κοπιωντας εν ὑμιν, *Thoſe who laboured among them,* in the work of the miniſtry, by preaching, catechiſing, and diſpenſing the ſacraments. 2. Τους προιςαμενους ὑμων, *Thoſe who preſided over them;* that is, who, in their public meetings for

(εις τον ἑνα, literally, *one the other*) *each the other*, even as alſo ye do.[1]

12 *Now* we beſeech you, brethren, to know them *who* labour among you, and *who preſide* over you in the Lord, and admoniſh you.[1]

13 And to eſteem them very highly (εν) *with* love, for their work's ſake.[1] *Be* at peace among yourſelves.[2]

14 (Δε) *On the other hand*, we exhort you brethren, *Admoniſh the diſorderly*,[1] (chap. iii. 11.)

the afflictions of life, and edify each the other in faith, temperance, fortitude, hope, joy, and watchfulneſs, *even as alſo*, I know, *ye do*.

12 *Now we beſeech you, brethren, to ſubmit yourſelves to them who labour* in the word *among you, and who preſide over you* in your religious aſſemblies *agreeably to the will of Chriſt*, *and* who *reprove you for your faults, and exhort you to amendment*.

13 *And to eſteem ſuch very highly with love for their work's ſake*; which indeed is honourable in itſelf, and beneficial to mankind, but attended with great danger.—*Live in peace with one another*.

14 *On the other hand, we exhort you, brethren*, who are paſtors and rulers, *Admoniſh the diſorderly*, by ſhewing them the ſin and danger of

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for worſhip, ſhewed in what order individuals were to exerciſe their ſpiritual gifts; and appointed the places and times of theſe meetings. 3. Τȣς νȣθετȣντας ὑμας, Thoſe who obſerved the behaviour of individuals, and gave to ſuch as were faulty the admonitions and reproofs neceſſary to their amendment. For, νȣθετεω, ſignifies to *admoniſh with reproof*. See Tit. iii. 10. note 2.—Perhaps this office belonged to the biſhops.

Ver. 13.—1. *And to eſteem them very highly with love, for their work's ſake*. From this we learn, that the reſpect due from Chriſtians to their miniſters, is founded upon their diligence and faithfulneſs in preaching the word, and in admoniſhing thoſe who err, rather than upon the dignity of their character, as rulers of the church.

2. *Be at peace among yourſelves*. Some ancient MSS. and verſions read here, εν αυτοις, *with them*. *Be at peace with them* who preſide over you, &c. But as the clauſe is not joined with what goes before, by any copulative, I rather think it a diſtinct precept to *avoid diſcord*, which is the ruin of any ſociety.

Ver. 14.—1. *On the other hand, we exhort you brethren, admoniſh the diſorderly*. Ατακτȣς, is a military term, and ſignifies thoſe who break their ranks, or deſert their poſt, ſo that they cannot perform their duty as ſoldiers, eſpecially in battle. It is fitly uſed, to denote thoſe who neglect the proper duty of their office or ſtation. The beauty of this paſſage is well illuſtrated by Mr. Blackwall, who ſays, "It is as ad-"mirable for the purity of its moral, and the diffuſiveneſs of its cha-"ritable meaning, as for the elegance and force of its words, and the

 "delicate

weak, be patient toward all *men*.

ολιγοψυχȣς, αντεχεσθέ των ἀσθενων, μακροθυμειτε ϖρος παντας.

15 See that none render evil for evil unto any *man*; but ever follow that which is good, both among yourselves, and to all *men*.

15 Ὁρατε μη τις κακον αντι κακȣ τινι αποδῳ· αλλα παντοτε το αγαθον διωκετε και εις αλληλȣς και εις παντας.

16 Rejoice evermore.

16 Παντοτε χαιρετε.

17 Pray without ceasing.

17 Αδιαλειπτως προσευχεσθε.

" delicate turn of its structure. The union of the words within each " comma or stop, and their mutual relation and assistance, is exquisite" ly proper aud natural. The noble period runs on with strength and " smoothness, and ends close and full. Both the ear and judgment " are satisfied." Sac. Class. vol. i. p. 257.

2. *Comfort the faint-hearted.* Ὀλιγοψυχοὶ, according to Grotius, are persons who in adversity are dejected. But in Chandler's opinion, they are persons who entertain worse thoughts of themselves than they ought to do. Of this sort, there may have been some among the Thessalonian brethren, who, having been great sinners, were oppressed with sorrow for their former offences, and afraid, lest the continued persecution to which they were exposed, should make them renounce the gospel.

3. *Support the weak.* Αντεχεσθαι, is to bear a thing on the side opposite to a person who bears it at the same time. In this place, it signifies our assisting the weak in understanding, with our advice, when they are at a loss how to direct themselves.

Ver. 16. *Always rejoice.* Here, and in what follows, the apostle turns his discourse to the people.—In advising us always to rejoice, he does not mean that we should be insensible of our afflictions; but that in affliction we should not lose the joy which the glorious discoveries of the love of God and of Christ, made to us in the gospel, are fitted to yield. The truth is, affliction is the time when God gives the most abundant measures of his Spirit to his children, and raises their faith in the promises of the gospel, and strengthens their trust in his providence; by all which they obtain such peace and joy as nothing can overcome.—See Philip. iv. 4. note.

Ver. 17. *Pray without ceasing.* This does not mean, that we should never intermit praying, but that we should observe the stated seasons of prayer. Thus Luke xxiv. 53. *They were continually in the temple praising God*, means, that they resorted to the temple at the time of the morning and evening sacrifice; and, according to the custom of the Jews, offered their prayers and praises while the incense was burning.

comfort the *faint-hearted*,[2] support[3] the weak, be *of a long suffering disposition towards all.*

leaving off working, and of meddling with other people's affairs; *encourage them who are faint-hearted*, when persecution arises; *support* by your counsel, *them who*, being *weak* in understanding, know not how to direct themselves; *and bear long with all* who err through ignorance.

15 *Take care* that *no one return* evil for evil *to* any *one*, but *always pursue ye what IS* good, both *towards one another*, and *towards all.*

15 By your admonitions, and by the prudent use of the censures of the church, *Take care that none* of your flock *return evil for evil to any one. But* say to them, *Always pursue ye what is good, both towards one another, and towards all:* For to overcome evil with good, is a victory far more noble than any other.

16 *Always* rejoice,[1] Mat. v. 11, 12. Rom. v. 2.

16 Whether you are in prosperity, or in adversity, *always maintain that rational joy*, which the doctrines and promises of the gospel inspire.

17 Pray without ceasing.[1]

17 Sensible of your own wants and weaknesses, and of the infinite power and goodness of God, *pray to him morning and evening*, and embrace every fit opportunity of prayer.

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ing. See Rev. viii. 3. And as the morning and evening sacrifice is called the continual burnt offering, Exod. xxix. 42. they who regularly observed that season of prayer, were said to *pray continually*, and *night and day*. Acts xxvi. 7. *Our twelve tribes instantly serving God night and day*, &c.—But besides outward worship, there is due to God worship also in spirit, consisting in habitually cherishing just conceptions of his character and government; in placing our affections on him as their highest object; in submitting our will to his in all things; and in relying upon him for our happiness, both in prosperity and in adversity. Where these dispositions prevail, the person may be said to pray without ceasing: and to make them habitual, care in performing the outward acts of worship is of great use. Farther, frequently and humbly to ask the assistance and protection of God, and to return him thanks for the blessings we derive from his providence, are duties so natural, and so necessary to our happiness, that one would think no person or family could live in the habitual neglect thereof. And yet how many are there who do so!

Ver. 18.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

18 Εν παντι ευχαριστειτε· τουτο γαρ θελημα Θεου εν Χριστῳ Ιησου εις ὑμας.

19 Το πνευμα μη σβεννυτε.

20 Προφητειας μη εξουθενειτε.

21 Παντα δοκιμαζετε· το καλον κατεχετε.

22 Απο παντος ειδους πονηρου απεχεσθε.

Ver. 18. *In every thing.* This clause may be translated, *For every thing give thanks.* See Ephes. v. 20. note 1. But the preposition there, is ὑπερ, not εν, as here.

Ver. 19. *Quench not the Spirit.* Here, *the Spirit,* denotes the miraculous gifts which were bestowed on the first Christians, called Heb. ii. 4. *Distributions of the Holy Spirit.*—From this precept, as well as from that to Timothy, *Stir up the gift of God which is in thee,* 2 Tim. i. 6. it appears, that even the miraculous powers might be improved; and that the continuance of them with individuals, depended in a great measure upon the right temper of their minds, and upon the proper use which the spiritual men made of their gifts. The Greek words, in which the above-mentioned precepts are expressed, have a relation to those flames of fire, by which the presence of the Spirit was manifested, when he fell on the apostles and brethren, as mentioned Acts ii. 3. For in this passage, the banishing of the Holy Ghost is expressed by words, which signify the extinguishing of flame: Το πνευμα μη σβεννυτε, *Quench not the Spirit.* On the other hand, the strengthening the spiritual gifts, by exercising them properly, by banishing all vicious passions, and by cherishing inward purity, is expressed in words which denote the blowing up of fire into flame. 2 Tim. i. 6 *I put thee in mind,* αναζωπυρειν το χαρισμα του Θεου, *to stir up the spiritual gift of God which is in thee,* literally, *to stir up as fire the spiritual gift.* Some commentators suppose these precepts have a respect likewise to the ordinary influences of the Spirit, which, without doubt, equally with the extraordinary, are banished by resisting or abusing them, and by indulging sensual, malevolent, worldly dispositions; but are cherished by yielding to their influence, and by cultivating a virtuous temper of mind.

Ver. 20. *Despise not prophesyings.* Μη εξουθενειτε, literally, *do not set at nought.* This precept, in a more general sense, is designed for those who neglect attending the public worship of God, on pretence that they are so wise, or so well instructed, that they can receive little or no benefit from it. But such should consider, that the spiritual

18 (Εν παντι) In every thing give thanks:[1] for this is the will of God, *by* Chrift Jefus, (εις, 192.) concerning you.

18 *In every condition*, whether profperous or adverfe, *give thanks* to God, by whofe providence all things come to pafs; *for this is the will of God*, made known *by Chrift Jefus concerning you.*

19 Quench not the Spirit.[1] (See Ephef. v. 18. note 3.)

19 *Quench not the* gifts of the *Spirit*, by hindering others to exercife them, or by neglecting to exercife them yourfelves, or by exercifing them with ftrife and tumult.

20 Defpife not prophefying.[1] (See 1 Cor. xiv. 3. note.)

20 *Highly efteem the gift of prophefying;* for it is the moft ufeful of all the fpiritual gifts, being that by which the church is edified, exhorted, and comforted.

21 Prove all things.[1] Hold faft[2] that which is good. 1 John iv. 1.

21 Do not believe every teacher pretending to infpiration; but *examine all things* offered to you, comparing them with the doctrines of Chrift, and of his apoftles, and with the former revelations: *And hold faft that which*, upon examination, *is* found *good.*

22 Abftain from all appearance of evil.

22 *Abftain from all* fuch actions, as to yourfelves, after examination, have an *appearance of evil.*

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life is maintained in the foul, not fo much by new knowledge, as by the recollection of matters formerly known, and by ferious meditation thereon,

Ver. 21.—1. *Prove all things.* This precept may have been originally intended for thofe fpiritual men, who had the gift of difcerning fpirits, and whofe office it was to try thofe who pretended to prophefy, or to fpeak by infpiration; and to direct the church in their opinion concerning them. Neverthelefs, it may well be underftood in a more general fenfe, as requiring Chriftians in all ages, before they receive any religious doctrine, to examine whether it be confonant to right reafon and to the word of God. On this precept, Benfon's remark is, "What a glorious freedom of thought do the apoftles "recommend! And how contemptible in their account is a blind "and implicit faith! May all Chriftians ufe this liberty of judging "for themfelves in matters of religion, and allow it to one another, "and to all mankind!"

2. Κατεχετε. This word fignifies to hold a thing firmly in one's hand. Applied to the mind, it denotes the fincere approbation of a thing, and the clofe adherence to it.

Ver. 23.

23 And the very God of peace sanctify you wholly: and *I pray God* your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

23 Αυτος δε ὁ Θεος της ειρηνης ἁγιασαι ὑμας ὁλοτελεις· και ὁλοκληρον ὑμων το πνευμα, και ἡ ψυχη, και το σωμα αμεμπτως εν τη παρουσια του Κυριου ἡμων Ιησου Χριστου τηρηθειη.

Ver. 23.—1. *Your whole person.* So I have translated, ὁλοκληρον ὑμων, because the word signifies the whole of a thing given by lot; consequently the whole of any thing; and here the whole frame of our nature, our whole person. Accordingly, Chandler has shewed, that this word is applied to a *city*, whose buildings are all standing; and to an *empire*, which hath all its provinces; and to an *army*, whose troops are undiminished by any accident or calamity.

2. *The spirit, the soul, and the body.* The Pythagoreans, Platonists, and Stoics, divided the thinking part of man into *spirit* and *soul;* a notion which they seem to have derived from the most ancient tradition, founded, perhaps, on the Mosaic account of the formation of man, Gen. ii. 7. and therefore it was adopted by the sacred writers. See Whitby's note here, who says, Gassendus and Willis have established this philosophy beyond all reasonable contradiction. But others are of opinion, that as the apostle's design was to teach mankind religion, and not philosophy, he might use the popular language to which the Thessalonians were accustomed, without adopting the philosophy on which that language was founded: consequently, that his prayer means no more, but that they might be thoroughly sanctified, of how many constituent parts soever their nature consisted.

The passage of Genesis above referred to, runs thus: *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul,* that is, *an animal.* The same appellation is given to the beasts, Gen. i. 24. *God said, let the earth bring forth the living creature,* (Heb. *the living soul*) *after his kind, cattle, &c.* Wherefore, the formation of the animal part of our nature only is described, Gen. ii. 7. the formation of our spiritual part having been formerly declared, Gen. i 27. *So God created man in his own image. In the image of God created he him: Male and female created he them;* both the male and the female of the human species, created he in the image of God. Moses's account, thus understood, implies, That we have both an animal and an intellectual nature: that in his animal nature, man is the same with the beast. For like the beast he hath a body united to his soul. And as the soul of the beast is the seat of its sensations, and is endowed with appetites and passions, such as anger, hatred, lust, &c. so the soul of man is the seat of his sensations, appetites, and passions. And though his body, in its form, differs from that of a beast, it resembles it in being made out of the ground;

23 And *may the* God of peace *himself* sanctify you wholly; and *may your whole person*, [1] *the spirit, and the soul, and the body*, [2] be preserved *unblameable*, unto the coming of our Lord Jesus Christ.

23 *And* that ye may be enabled to obey this, and every precept of the gospel, *May God, the author of all happiness, sanctify you wholly ; and may your whole person, your understanding, your affections, and your actions, be preserved* by God, *without any just cause of blame until* your trial is finished, through *the coming of our Lord Jesus Christ*, to release you by death.

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ground ; its members have a general resemblance to the members of a beast, the bodies of both are nourished by food ; they grow to a certain bulk ; they continue in their mature state a determined time ; after which they gradually decay ; and at length die, unless destroyed before by some accident. To the life of both, the presence of the soul in the body is necessary ; and to the presence of the soul, it is requisite in both, that the bodily organs, called *vital parts*, be in a fit state for performing their several functions. Such is the life which man enjoys in common with the beast.

Because it hath been commonly supposed that God's words to Adam, *dust thou art, and to dust thou shalt return*, were spoken to him as an animal, some have inferred, that not his body alone, but his animal soul was made of the dust, and returned to the dust. And in support of their opinion, they appeal to Solomon's words, Eccles. iii. 18, 19. where he affirms, that the soul both of man and beast is of the dust, and returns to the dust ; on which account he calls man a *beast*. Others affirm, that *dust*, or matter, however modified and refined, is not capable of sensation, the lowest degree of thought and far less of imagination, and memory ; faculties which the beast seems to partake of in common with man. And, therefore, they understand the above expressions as importing, not that the soul of man and beast is material, but that it is mortal ; because it is no more contrary to reason, that an incorporeal soul should cease to be, than that it should have begun to exist.

But without pretending to determine, whether the soul which man is supposed to have in common with the beast, be material or not, I observe, that although God's words, *Dust thou art, and to dust shalt thou return*, should be meant to import the mortality of Adam's soul, as well as of his body, it will not follow, that there is nothing in man but what was made of dust, and is mortal. Besides an animal soul, the seat of sensation, appetite, passion, memory, &c. man has an higher principle, called *Spirit*, the seat of intellect, reasoning, and conscience. This appears from Gen. i. 26. *Let us make man in our image :* for the body of man made of the dust of the ground, can be no part of the image of God. As little can the animal soul which he hath in common with beasts, be any part of that image. This superior

24 Faithful *is* he that calleth you, who also will do *it*.

24 Πιςος ὁ καλων ὑμας, ὁς και ποιησει.

25 Brethren, pray for us.

25 Αδελφοι, προσευχεσθε περι ἡμων.

26 Greet all the brethren with an holy kiss.

26 Ασπασασθε τȣς αδελφȣς παντας εν φιληματι ἁγιῳ.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

27 Ὁρκιζω ὑμας τον Κυριον, αναγνωσθηναι την επιςολην πασι τοις ἁγιοις αδελφοις.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

28 Ἡ χαρις τȣ Κυριȣ ἡμων Ιησου Χριςου μετα ὑμων. Αμην.

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perior principle in man Solomon acknowledgeth. For after describing what man hath in common wich beasts, namely, *one breath* of life, he observes that their spirits are different, Eccles. iii. 21.

To comprehend the distinction between *soul* and *spirit*, which the sacred writers have insinuated, the soul must be considered as connected both with the body and with the spirit. By its connection with the body, the soul receives impressions from the senses; and by its connection with the spirit, it conveys these impressions, by means of the imagination and memory, to the spirit as materials for its operations. The powers last mentioned, through their connection with the body, are liable indeed to be so disturbed by injuries befalling the body, as to convey false perceptions to the spirit. But the powers of the spirit not being affected by bodily injuries, it judges of the impressions conveyed to it as accurately as if they were true representations; so that the conclusions which it forms, are generally right.

Ver. 25. *Brethren, pray for us.* This the apostle requested, because, whether he considered the prayers of the Thessalonians, as expressions of their earnest desire to have the gospel propagated, or of their goodwill to him the apostle of Christ; or whether he considered the efficacy of their prayers with God, who to do honour to good men, heareth their prayers in behalf of others; he was sensible that their prayers might be of great use to him. See Col. iv. 3. note 1.

Ver. 27. *I adjure you by the Lord, that this Epistle be read to all the holy brethren.* See Preliminary Essay 2. This being a command to the presidents and pastors of the Thessalonian church, it is evident that this epistle must have been first delivered to them, by his order, although it was inscribed to the Thessalonians in general. The same

course,

24 Faithful IS he *who hath called* you; who also will do IT.

24 *Faithful is God who hath called you* into his kingdom, and *who*, having promised to assist you in all your trials, and to sanctify you wholly, *also will do it.*

25 Brethren, pray for us.[1]

25 *Brethren*, sensible of the importance and difficulty of my work as an apostle, I earnestly request you to *pray for me.*

26 *Salute* all the brethren with an holy kiss.[1] (See Rom. xvi. 16. note 1.)

26 *Express your affection towards all your Christian brethren*, in the ordinary manner, *by giving them a kiss*, accompanied with nothing of that criminal love, which many of the Greeks indulge towards their own sex.

27 I *adjure* you BY the Lord, that this epistle be read[1] *to* all the holy (see Ess. iv. 48.) brethren.

27 *I lay you*, who preside in the church at Thessalonica, *under an oath by the Lord's direction, that this epistle be read to all the holy brethren* professing Christianity in your own church, and in all the churches of Macedonia.

28 The grace of our Lord Jesus Christ BE with you.[1] Amen. (See Ephes. vi. 24. note 2.)

28 I finish my letter with giving you my apostolical benediction. *May the favour, protection, and assistance of our Lord Jesus Christ*, whose servants ye are, *ever remain with you*, that ye may be approved of him. And in testimony of my sincerity in this, and in all the things written in this epistle, I say *Amen.*

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course, no doubt, he followed, with all his other inspired epistles. They were sent by him to the elders of the churches for whose use they were designed, with a direction that they should be read publicly, by some of their number, to the brethren in their assemblies for worship; and that not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings: and to make these writings of use to the rest, they must have been circulated among them in private; which would have exposed the autographs of the apostle's letters, to the danger of being lost. The practice therefore of the Romish clergy, who do not read the scriptures to the common

people

people in their religious aſſemblies, or who read them in an unknown tongue, is directly contrary to the apoſtolical injunctions, and to the primitive practice.—Farther, as the Theſſalonian brethren had not been entirely obedient to their ſpiritual guides, the apoſtle may have ſuſpected, that their paſtors would be afraid to read this epiſtle publicly, in which a number of them were rebuked, and in which practices were expreſsly condemned, which many of them ſtill followed. He therefore laid the paſtors under an oath, to cauſe it to be read publicly to all the brethren in their own city, and in the neighbourhood.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's SECOND EPISTLE

TO THE

THESSALONIANS.

PREFACE.

SECT. I. *Of the Occaſion of writing the ſecond Epiſtle to the Theſſalonians.*

FROM the matters contained in this epiſtle it appears, that the meſſenger who carried Paul's firſt letter to the Theſſalonians, gave him, when he returned, a particular account of their affairs, (ſee 2 Theſſ. iii. 11.) and, among other things, informed him, that many of them thought the day of judgment was to happen in that age; becauſe in his letter the apoſtle ſeems to inſinuate, that he was to be living on the earth at the coming of the Lord: 1 Theſſ. iv. 15. *We who are alive and remain unto the coming of the Lord.*—Ver. 17. *Then we who are alive and remain, ſhall be caught up.*—Chap. v. 4. *But ye are not in darkneſs, ſo as that day ſhould, like a thief, lay hold on you.*—Ver. 6. *Therefore, let us not ſleep, even as the others; but let us watch and be ſober.*—The ſame perſon alſo informed the apoſtle, that ſuch of the Theſſalonians, as thought the coming of Chriſt, and the end of the world at hand, were neglecting their ſecular affairs, in the perſuaſion that all buſineſs of that ſort was inconſiſtent with the care of their ſouls: That certain falſe teachers among the Theſſalonians pretended to have a revelation of the

Spirit, importing that the day of judgment was at hand: That others affirmed they were ſent by the apoſtle to declare the ſame things by word of mouth: nay, That a forged letter had been handed about in Theſſalonica, as from him, to the ſame purpoſe.—An error of this kind being exceedingly prejudicial to ſociety, it was neceſſary to put a ſtop to it immediately: and the rather, that being imputed to Paul, it was utterly ſubverſive of his apoſtolical character and inſpiration. The ſtate, therefore, of the Theſſalonians was no ſooner made known to the apoſtle, than he wrote to them this ſecond epiſtle: in which, as in the former, Silas and Timothy joined him, to ſhew that they were of the ſame ſentiments with him concerning that momentous affair.

The foregoing account of the occaſion and deſign of writing the ſecond epiſtle to the Theſſalonians, is taken from chap. ii. 1, where the apoſtle beſought the Theſſalonians, *with relation to the coming of Chriſt, and their gathering together around him* (deſcribed in his former epiſtle, chap. iv. 14—18.), not to give the leaſt heed to any teacher, pretending to a revelation of the Spirit, who affirmed that the day of Chriſt was at hand; or who brought any verbal meſſage or letter to that purpoſe, as from him. The whole was a falſehood, wickedly framed. And to convince them that it was a falſehood, he aſſured them in the moſt expreſs terms, that before the day of the Lord there will be a great apoſtaſy in the church; that the man of ſin is to be revealed; that he will oppoſe and exalt himſelf above every one who is called God, or who is an object of worſhip; and that he will ſit, or continue a long time, in the church, as God. Then he put this queſtion to the Theſſalonians, ver. 5. *Do ye not remember, that when I was yet with you, I told you theſe things?* So that if they had recollected the apoſtle's diſcourſes, they would eaſily have perceived the falſehood of the things, which the deceivers pretended to inculcate as a meſſage from him.—The chief deſign, therefore, of this epiſtle, was to convince the Theſſalonians, that the apoſtle and his aſſiſtants did not entertain the opinion imputed to them, that the coming of the Lord and the day of judgment were to happen in their lifetime: and to foretel the riſe and progreſs of the *myſtery of iniquity*, together with the coming and deſtruction of the *Man of Sin*; that the

faithful,

faithful, being forewarned, might not be ſurpriſed at theſe events, when they took place in the church.

Sect. II. *Of the Time and Place of writing the ſecond Epiſtle to the Theſſalonians.*

Paul's ſecond epiſtle to the Theſſalonians is thought, by the beſt critics and chronologers, to have been written from Corinth, during his firſt abode in that city. For the error it was deſigned to correct, being of a moſt pernicious nature, as ſhall be ſhewed immediately, and requiring a ſpeedy remedy, it is natural to ſuppoſe the apoſtle would write it as ſoon as poſſible, after the meſſenger who carried his former letter returned, and gave him an account of the diſorders which prevailed among the Theſſalonians.—That the apoſtle wrote this ſecond letter not long after the firſt, ſeems probable for this reaſon alſo, that Timothy and Silvanus, who joined him in his firſt letter, were ſtill with him, and joined him in the ſecond. And ſeeing in this epiſtle he deſired the brethren to *pray that he might be delivered from brutiſh and wicked men,* chap. iii. 2. it is probable he wrote it ſoon after the inſurrection of the Jews at Corinth, in which they dragged him before Gallio the proconſul of Achaia, and accuſed him of *perſuading men to worſhip God contrary to the law,* Acts xviii. 13. It ſeems the ignorance and rage of the unbelieving Jews had made ſuch an impreſſion upon the apoſtle's mind, that he was afraid of encountering them again: and therefore he begged the Theſſalonians to pray that God would deliver him from all ſuch furious bigots, who, though they profeſſed to believe in the true God, ſhewed, by their actions, that they were deſtitute of every good principle whatſoever.—This epiſtle, therefore, being written at Corinth, ſoon after the former, we cannot be much miſtaken in ſuppoſing that it was dated *A. D.* 52. in the end of the twelfth, or in the beginning of the thirteenth year of the reign of Claudius, the ſucceſſor of Caius.

On ſuppoſition that this is the true date of the epiſtle, Grotius, who makes the emperor Caius *the man of ſin,* and Simon Magus *the wicked one,* whoſe coming is foretold, 2 Th. ii. hath fallen into a groſs error; as hath Hammond likewiſe, who makes

Simon Magus *the man of ſin* and *the wicked one.* From the hiſtory of the Acts we know, that Simon had of a long time bewitched the Samaritans with his ſorceries, when Philip preached the goſpel to them. After leaving Samaria he went, according to Grotius and Hammond, to Rome, and was honoured as a god, in the beginning of the reign of Claudius. Now, ſeeing in the ſecond epiſtle to the Theſſalonians, which was written in the end of the reign of Claudius, the revelation of the man of ſin is ſpoken of as an event to happen in ſome future period, it is plain that neither Caius, who was then dead, nor Simon, who is ſaid to have revealed himſelf at Rome, as a god, in the beginning of the reign of Claudius, can be *the man of ſin*, and *wicked one*, whoſe *coming* and *revelation* are foretold in that epiſtle.

Sect. III. *Shewing that none of the Apoſtles believed the Day of Judgment was to happen in their Lifetime.*

Grotius, Locke, and others, have affirmed, that the apoſtles of Chriſt believed the end of the world was to happen in their time; and that they have declared this to be their belief in various paſſages of their epiſtles. But theſe learned men, and all who join them in that opinion, have fallen into a moſt pernicious error. For thereby they deſtroy the authority of the goſpel revelation, at leaſt ſo far as it is contained in the diſcourſes and writings of the apoſtles; becauſe if they have erred in a matter of ſuch importance, and which they affirm was revealed to them by Chriſt, they may have been miſtaken in other matters alſo, where their inſpiration is not more ſtrongly aſſerted by them than in this inſtance. In imputing this miſtake to the apoſtles, the deiſts have heartily joined the learned men above mentioned; becauſe a miſtake of this ſort effectually overthrows the apoſtle's pretenſions to inſpiration. It is therefore neceſſary to clear them from ſo injurious an imputation.

And, firſt, with reſpect to Paul, who was an apoſtle of Chriſt, and Silvanus, who was a prophet and chief man among the brethren, and Timothy, who was eminent for his ſpiritual gifts, I obſerve, that the epiſtle under our conſideration, affords the cleareſt

cleareſt proof that theſe men knew the truth concerning the coming of Chriſt to judge the world. For in it they expreſsly aſſured the Theſſalonians, That the perſons who made them believe the day of judgment was at hand, were deceiving them: That before the day of judgment, there was to be a great apoſtaſy in religion, occaſioned by the man of ſin, who at that time was reſtrained from ſhewing himſelf, but who was to be revealed in his ſeaſon: That when revealed, he will *ſit*, that is, remain a long time, in the church of God, as God, and ſhewing himſelf that he is God: And that afterwards he is to be deſtroyed. Now as theſe events could not be accompliſhed in the courſe of a few years, the perſons who foretold, that they were to happen before the coming of Chriſt, certainly did not think the day of judgment would be in their lifetime. And, as for the expreſſions in the former epiſtle, which have been thought to imply that Paul believed the day of judgment at hand, we have ſhewed in note 1. on 1 Theſſ. iv. 15. that they are mere rhetorical forms of expreſſion, which ought not to have been made the foundation of a doctrine of this magnitude. Beſides, St. Paul, Rom. xi. 23.—36. by a long chain of reaſoning having ſhewed, that after the general converſion of the Gentiles, the Jews in a body are to be brought into the Chriſtian church, can any perſon be ſo abſurd as to perſevere in maintaining, that this apoſtle believed the end of the world would happen in his own lifetime?

Next, with reſpect to the apoſtle Peter, I think it plain, from the manner in which he hath ſpoken of the coming of Chriſt, that he knew it was at a great diſtance; 2 Pet. iii. 3. *Knowing this firſt, that ſcoffers will come in the laſt of the days, walking after their own luſts:* 4. *And ſaying, Where is the promiſe of his coming? For from the time the fathers fell aſleep, all things continue as at the beginning of the creation.* 8. *But this one thing, let it not eſcape you, beloved, that one day is with the Lord as a thouſand years, and a thouſand years as one day.* 9. *The Lord who hath promiſed, doth not delay, in the manner ſome account delaying.* Now, ſeeing Peter hath here foretold, that in the laſt age, the wicked will mock at the promiſe of Chriſt's coming, on account of its being long delayed; and from the ſtability and regularity of the courſe of

 nature,

nature, during ſo many ages, will argue that there is no probability that the world will ever come to an end; it is evident that he alſo knew the coming of Chriſt to judgment was at a very great diſtance, at the time he wrote that epiſtle.

The ſame may be ſaid of James. For in the hearing of the apoſtles, elders, and brethren, aſſembled in the council of Jeruſalem, he quoted paſſages from the Jewiſh prophets, to ſhew, that all the Gentiles were, in ſome future period, to ſeek after the Lord, Acts xv. 17. But if James looked for the general converſion of the Gentiles, he certainly could not imagine the end of the world would happen in his time.

Laſtly the apoſtle John, in his book of the Revelation, having foretold a great variety of important events, reſpecting the political and religious ſtate of the world, which could not be accompliſhed in a few years, but required a ſeries of ages to give them birth, there cannot be the leaſt doubt that he likewiſe knew the truth concerning his maſter's ſecond coming. And therefore, to ſuppoſe that he imagined the day of judgment was to happen in his own lifetime, is a palpable miſtake.

Upon the whole, ſeeing the apoſtles, and other inſpired teachers of our religion, certainly knew that the coming of Chriſt to judgment was at a great diſtance, every impartial perſon muſt be ſenſible they have been much injured, not by the enemies of revelation alone, but by ſome of its friends; who, upon the ſtrength of certain expreſſions, the meaning of which they evidently miſunderſtood, have endeavoured to perſuade the world, that the apoſtles ignorantly believed the day of judgment was at hand. Theſe expreſſions may all be applied to other events, as ſhall be ſhewed in the next ſection; and therefore they ought to be ſo applied; becauſe candour requires that ſenſe to be put on an author's words, which renders him moſt conſiſtent with himſelf.

SECT. IV. *Different Comings of Chriſt are ſpoken of in the New Teſtament.*

In this Article I propoſe to ſhew, that there are other comings of Chriſt ſpoken of in ſcripture, beſides his coming to judgment; and

and that there are other things besides this mundane system, whose end is there foretold: and that it is of these other matters the apostles speak, when they represent the *day of their master*, and the *end of all things*, as at hand.

1. First then, in the prophetic writings of the Jews, (2 Sam. xxii. 10.—12. Psal. xcvii. 2.—5. Isa. xix. 1.) great exertions of the divine power, whether for the salvation or destruction of nations, are called *the coming*, *the appearing*, *the presence of God*. Hence it was natural for the apostles, who were Jews, to call any signal and evident interposition of Christ, as governor of the world, for the accomplishment of his purposes, *his coming*, and *his day*. Accordingly, those exertions of his power and providence, whereby he destroyed Jerusalem and the temple, abrogated the Mosaic institutions, and established the gospel, are called by the apostles, *his coming* and *day*: not only in allusion to the ancient prophetic language, but because Christ himself in his prophecy concerning these events, recorded Matt. xxiv. hath termed them *the coming of the Son of Man*, in allusion to the following prophecy of Daniel, of which his own prophecy is an explication; Dan. vii. 13. *I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days. And they brought him near before him.* 14. *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* This prophecy, the Jewish doctors with one consent interpreted of their Messiah, and of that temporal kingdom which they expected was to be given him. Farther, they supposed he would erect that temporal kingdom by great and visible exertions of his power, for the destruction of his enemies. But they little suspected, that themselves were of the number of those enemies whom he was to destroy; and that his kingdom was to be established upon the ruin of their state. Yet, that was the true meaning of *the coming of the Son of Man in the clouds of heaven*. For while the Jewish nation continued in Judea, and observed the institutions of Moses, they violently opposed the preaching of the gospel, by which Messiah was to reign over all people, nations, and

 languages.

languages. Wherefore, that the everlaſting kingdom might be effectually eſtabliſhed, it was neceſſary that Jeruſalem and the Jewiſh ſtate ſhould be deſtroyed by the Roman armies. Now, ſince our Lord foretold this ſad cataſtrophe, in the words of the prophet Daniel, Matt. xxiv. 30. *And they ſhall ſee the Son of Man coming in the clouds of heaven, with power and great glory;* and, after deſcribing every particular of it with the greateſt exactneſs, ſeeing he told his diſciples, ver. 34. *This generation ſhall not paſs till all theſe things be fulfilled;* can there be any doubt that the apoſtles (who, when they wrote their epiſtles, certainly underſtood the true import of this prophecy,) *by their maſter's coming*, and by *the end of all things*, which they repreſent as at hand, meant his coming to deſtroy Jeruſalem, and to put an end to the inſtitutions of Moſes? It is no objection to this, that when the apoſtles heard Chriſt declare, *There ſhall not be left here one ſtone upon another, that ſhall not be thrown down*, they connected the end of the world, or age, with that event. Matt. xxiv. 3. *Tell us when ſhall theſe things be, and what ſhall be the ſign of thy coming*, και συντελειας τȣ αιωνος, *and of the end of the age.* For, as the Jewiſh doctors divided the duration of the world into three ages; the age before the law, the age under the law, and the age of the Meſſiah; the apoſtles knew that the age under the law was to end when the age under Meſſiah began. And therefore, by the *end of the age*, they meant, even at that time, not the end of the world, but the end of the age under the law, in which the Jews had been greatly oppreſſed by the heathens. And although they did not then underſtand the purpoſe for which their maſter was to come, nor the true nature of his kingdom, nor ſuſpect that he was to make any change in the inſtitutions of Moſes; yet when they wrote their epiſtles, being illuminated by the Holy Ghoſt, they certainly knew that the inſtitutions of Moſes were to be aboliſhed, and that their maſter's kingdom was not a temporal, but a ſpiritual dominion, in which all people, nations, and languages, were to be governed, not by external force, but by the operation of truth upon their minds, through the preaching of the goſpel.

Farther, that the apoſtles, by *the coming* of Chriſt, which they repreſented as at hand when they wrote their epiſtles, meant his

coming

coming to eſtabliſh his ſpiritual kingdom over all people, nations, and languages, and not his coming to put an end to this mundane ſyſtem, is evident from what Chriſt himſelf told them, Matt. xvi. 28. *There be ſome ſtanding here, who ſhall not taſte of death, till they ſee the Son of Man coming in his kingdom.* And, agreeably to this account of the coming of Chriſt, and of the end of all things, I obſerve, that every paſſage of their epiſtles, in which the apoſtles have ſpoken of theſe things as at hand, may, with the greateſt propriety, be interpreted of Chriſt's coming to eſtabliſh his everlaſting kingdom over all people, nations, and languages, by deſtroying Jeruſalem, putting an end to the law of Moſes, and ſpreading the goſpel through the world. Thus, 1 Cor. x. 11. *Theſe things—are written for our admonition, upon whom* τελη των αιωνων, *the ends of the ages are come*, means, the end of the age under the law, and the beginning of the age under the Meſſiah.—Philip. iv. 5. *Let your moderation be known to all men: the Lord is nigh;* namely, to deſtroy the Jews, your greateſt adverſaries.—Heb. ix. 26. *But now, once* επι συντελεια των αιωνων, *at the concluſion of the ages*, the Jewiſh Jubilees, *he hath been manifeſted to aboliſh ſin-offering by the ſacrifice of himſelf.* Heb. x. 25. *Exhorting one another daily, and ſo much the more, as ye ſee the day approaching:* the day of Chriſt's coming to deſtroy Jeruſalem and the Jewiſh ſtate.—Ver. 37. *For yet a very little while, and he who is coming will come, and will not tarry.*—James v. 7. *Wherefore, be patient, brethren, unto the coming of the Lord.*—Ver. 8. *Be ye alſo patient: ſtrengthen your hearts, for the coming of the Lord* to deſtroy the Jews, your perſecutors, *draweth nigh.*—Ver. 9. *Behold, the Judge ſtandeth before the door.*—1 Pet. iv. 7. *The end of all things*, the end of Jeruſalem and of the temple, and of all the Moſaic inſtitutions, *hath approached. Be ye therefore, ſober, and watch unto prayer.*—1 John ii. 18. Young *children, it is the laſt hour* of the Jewiſh ſtate; *and, as ye have heard* from Chriſt, in his prophecy of the deſtruction of Jeruſalem, *that the antichriſt cometh, ſo now there are many antichriſts; whence we know that it is the laſt hour* of the Jewiſh ſtate.

2. There is another coming of Chriſt ſpoken of by the apoſtles, different likewiſe from his coming to judge the world, and

and to put an end to the present state of things; namely, his coming to destroy *the man of sin*, 2 Thess. ii. 8. *Him the Lord will consume by the breath of his mouth, and will render ineffectual by the bright shining of his coming.* This singular event, which will contribute greatly to the honour of God, and to the good of his church, being to be accomplished by a visible and extraordinary interposition of the power of Christ in the government of the world, is, agreeably to the scripture style, fitly called *the coming of the Lord; and the bright shining of his coming.* But this coming is no where in scripture said to be at hand.

3. There is likewise *a day*, or *coming of Christ*, spoken of by Paul, different from his coming to judgment, and from both the former comings. I mean, his releasing his people from their present trial, by death. 1 Cor. i. 8. *He also will confirm you until the end without accusation, in the day of our Lord Jesus Christ.*—Philip. i. 6. *He who hath begun in you, a good work will be completing it until the day of Jesus Christ.*—1 Thess. v. 23. *May your whole person, the spirit, and the soul, and the body, be preserved unblameable, unto the coming of our Lord Jesus Christ.* It is true, the release of Christ's servants from their present trial by death is accomplished, for the most part, by no extraordinary display of his power: yet it is fitly enough called his *day* and *coming;* because, by his appointment all men die, and by his power each is carried to his own place after death. Besides, his servants in particular, being put on their duty like soldiers, must remain at their several posts, till released by their commander; and when he releases them, he is fitly said to come for that purpose.

4. Besides all these, there is a day, or *coming of the Lord* to judge the world, and to put an end to the present state of things. This coming, Christ himself hath promised, Matt. xvi. 27. *The Son of Man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his work.* Now, this being a real personal appearing of Christ in the body, it is more properly than any other of his comings called *the day* and *coming of Christ.* And the purposes of it being more important than those of his other comings, the exertions of his power for accomplishing them, will be most signal and

and glorious. On that occaſion likewiſe, he will appear in far greater Majeſty than formerly. For whereas, during his firſt abode on earth, his dignity and perfections were in a great meaſure concealed under the veil of his human nature, at his ſecond coming, his glory as the image of the inviſible God, and as having all the fulneſs of the Godhead dwelling in him bodily, will be moſt illuſtriouſly diſplayed, by his raiſing the dead, judging the world, deſtroying the earth, puniſhing his enemies, and rewarding his ſervants. Hence this coming is, with great propriety, termed *the revelation of Jeſus Chriſt:* and *the day* of his revelation, when he ſhall be *glorified in his ſaints, and admired of all them who believe.*

Thus it appears, that when the apoſtles wrote, there were four comings of Chriſt to happen; three of them figurative, but the fourth a real perſonal appearance; that theſe different comings are frequently ſpoken of in ſcripture; and that, although the coming of Chriſt to deſtroy Jeruſalem, and to eſtabliſh his everlaſting kingdom, be repreſented by the apoſtles as then at hand, no paſſage from their writings can be produced, in which his perſonal appearance to judge the world is ſaid, or even inſinuated, to be at hand. The truth is, if the different comings of Chriſt are diſtinguiſhed, as they ought to be, we ſhall find, that the apoſtles have ſpoken of each of them according to truth; and that the opinion which infidels are ſo eager in maintaining, and which ſome Chriſtians have unadviſedly eſpouſed, to the great diſcredit of the inſpiration of the apoſtles, as if they believed the day of judgment was to happen in their lifetime, hath not the leaſt foundation in ſcripture.

CHAP.

CHAP. I.

View and Illustration of the Things contained in this Chapter.

IT seems, the messenger who carried the apostle's first letter to the Thessalonians had informed him, that they were exceedingly strengthened by it, and bare the persecution, which still continued as violent as ever, with admirable constancy. This good news was so acceptable to Paul and his assistants, that they began their second letter with telling the Thessalonians, they thought themselves bound to return thanks to God for their increasing faith and love, ver. 3.—And that they boasted of their faith and patience in all the persecutions which they endured, to other churches, ver. 4. (probably the churches of Achaia,) in expectation, no doubt, that their example would have a happy influence on these churches, in leading them to exercise the like faith and patience under sufferings.—And, for the encouragement of the suffering Thessalonians, the apostle observed, that their behaviour under persecution demonstrated God's righteousness in having called them, notwithstanding they were of the Gentile race, into the gospel dispensation, ver 5. —Yet

Old Translation.

CHAP. I. 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity

Greek Text.

1 Παυλος και Σιλουανος και Τιμοθεος τῃ εκκλησια Θεσσαλονικεων εν Θεω πατρι ἡμων και Κυριω Ιησου Χριστω.

2 Χαρις ὑμιν και ειρηνη απο Θεου πατρος ἡμων, και Κυριου Ιησου Χριστου.

3 Ευχαριστειν οφειλομεν τω Θεω παντοτε περι ὑμων, αδελφοι, καθως αξιον εστιν, ὁτι ὑπεραυξανει ἡ πιστις

Ver. 1. *God our Father.* God is the Father of all mankind, by creation: and of them who believe, by regeneration: and that whether they be Jews or Gentiles.

Ver. 3.

—Yet it was juſt in God to puniſh their Jewiſh perſecutors, by ſending tribulation upon them, ver. 6.—while he was to beſtow on the Theſſalonians, a ſhare in his reſt, along with the believing Jews, when Chriſt will return from heaven with his mighty angels, ver. 7.—to puniſh all who know not God, and who obey not the goſpel of his Son, ver. 8.—with everlaſting deſtruction, by flaming fire iſſuing from his preſence, ver. 9.—The apoſtle adds, that, at the judgment of the world, Chriſt will be glorified by the miniſtry of the angels, who ſhall put his ſentences in execution, and be admired by all who believe, and among the reſt, by the Theſſalonians, ver. 10.—And in this perſuaſion, he always prayed that the behaviour of the Theſſalonians might be ſuch as would induce God to judge them worthy of the goſpel, whereby they were called to eternal life; and alſo to perfect in them the work of faith with power, ver. 11.—That, on the other hand, the name of the Lord Jeſus Chriſt might be glorified through them, by their perſevering in the faith of the goſpel, even when perſecuted; and, on the other, that they might be glorified through him, by the virtues which they were enabled to exerciſe, in a degree proportioned to the grace of God, and of Chriſt, beſtowed upon them; for theſe virtues would excite in the minds of their perſecutors, the higheſt admiration of their character, ver. 12.

New Translation.

CHAP. I. 1 Paul, and Silvanus, and *Timothy*, to the church of the Theſſalonians, *WHICH IS* in God our Father,' and *IN* the Lord Jeſus Chriſt.

2 Grace *BE to* you, and peace from God our Father, and *FROM* the Lord Jeſus Chriſt.

3 We are bound to thank God always *concerning* you, brethren, as *is fit*, *becauſe your* faith groweth exceedingly, '

Commentary.

CHAP. I. 1 *Paul, and Silas, and Timothy, to the church of the Theſſalonians, which is in* ſubjection to the true *God our Father*, whereby it is diſtinguiſhed from an aſſembly of idolatrous Gentiles, *and in* ſubjection *to the Lord Jeſus Chriſt*, whereby it is diſtinguiſhed from a ſynagogue of unbelieving Jews.

2 *May virtuous diſpoſitions be* multiplied *to you, with complete happineſs from God our* common *Father*, and *from the Lord Jeſus Chriſt*, by whom the Father diſpenſes theſe bleſſings to men.

3 *We*, who, in our former letter, (iii. 12.) prayed the Lord to fill you with faith and love, *are bound to thank God always concerning you, brethren, as is fit; becauſe*, agreeably to our

of every one of you all toward each other aboundeth;

ὑμων, και πλεοναζει ἡ αγαπη ἑνος ἑκαϛȣ παντων ὑμων εις αλληλȣς·

4 So that we ourſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure;

4 Ὡϛε ἡμας αυτȣς εν ὑμιν καυχασθαι εν ταις εκκλησιαις τȣ Θεȣ, ὑπερ της ὑπομονης ὑμων και πιϛεως εν πασι τοις διωγμεις ὑμων, και ταις θλιψεσιν ἁις ανεχεσθε·

5 *Which is* a manifeſt token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer:

5 Ενδειγμα της δικαιας κρισεως τȣ Θεȣ, εις το καταξιωθηναι ὑμας της βασιλειας τȣ Θεȣ, ὑπερ ἡς και πασχετε.

6 Seeing *it is* a righteous thing with God to recompenſe tribulation to them that trouble you;

6 Ειπερ δικαιον παρα Θεῳ ανταποδȣναι τοις θλιϐȣσιν ὑμας θλιψιν·

7 And to you who are troubled reſt with us, when the Lord Jeſus ſhall be re-

7 Και ὑμιν τοις θλιϐομενοις ανεσιν μεθ' ἡμων, εν

Ver. 3. *Your faith groweth exceedingly.* This teaches us, not to ſatisfy ourſelves with a general belief that the goſpel is from God, nor with a ſuperficial view of its doctrines and precepts. Our perſuaſion of the divine original of the goſpel ſhould grow in ſtrength daily, and our views of its doctrines and precepts ought to become more clear and extenſive. For, as all the virtues derive their life and operation from faith, the ſtronger our faith is, the greater our virtue will be. In this light, it is of the utmoſt importance frequently to review the evidences of the goſpel, that we may thereby ſtrengthen our faith; and to ſearch the ſcriptures daily, for the purpoſe of improving our views of the doctrines and precepts of our religion.

Ver. 4. *We ourſelves boaſt of you, to the churches of God.* This paſſage ſhews us, what is the occaſion of joy to faithful miniſters: It is the faith, and piety, and charity, and patience, and conſtancy, of the churches, in which they miniſter.—As Benſon obſerves, the apoſtle's addreſs here is admirable. He excited the emulation of other churches, by boaſting of the Theſſalonians to them. And he quickened the Theſſalonians, by telling them how much he had praiſed them, in the hearing of the churches.

Ver. 5.

and the *love* of every one of you all towards each other aboundeth;

our prayers, *your faith* in the gospel *groweth exceedingly*, notwithstanding the persecution which ye suffer, *and because the love of every one of you all towards one another aboundeth:*

4 So that we ourselves *boast of* you, (εν 163.) *to* the churches of God,[1] *on account of* your patience and faith, in all your persecutions and *afflictions*, *which* ye *sustain*.

4 *So that we ourselves boast of you*, *to the churches of God*, planted by us in these parts, *on account of your* singular *patience and faith*, *under all the persecutions*, *and* under all *the afflictions which ye sustain*, whether from your own countrymen, or from the unbelieving Jews in your city.

5 *THIS* IS *a proof* of the righteous judgment[1] of God, (εις το, 154.) *in* that ye *were* counted worthy of the kingdom of God,[2] for which ye *even* suffer.

5 *This* your exemplary faith and patience under persecution, we told the churches, *is a demonstration of the righteous judgment of God*, *who counted you* Gentiles *worthy of the kingdom of God*, into which he hath called you, (1 Thess. ii. 12.) and *for which ye even suffer*.

6 (Ειπερ, 137.) *Notwithstanding*[1] IT IS *just* with God, to *give in return*, *affliction* to them *who afflict* you;

6 *Notwithstanding* God is justified by your patience in suffering. *He reckons it right to give in return affliction to them who afflict you.* This I declare, to terrify your persecutors;

7 And to you *the afflicted*, (ανεσιν) rest[1] with us, when the Lord Jesus

7 *And* to comfort you who suffer, I add, that God reckons it right, to give *to you* Gentiles *who are afflicted*,

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Ver. 5. 1. *Righteous judgment of God.* It is a proof that God hath judged justly and impartially, in bestowing the gospel upon you, and that he knows the hearts of men.

2. *Worthy of the kingdom of God.* So the gospel is called by our Lord. Matth. xii. 28. *The kingdom of God is come to you.* The apostle calls the gospel dispensation, *the kingdom of God*, in allusion to Dan. ii. 44. *In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.* See ver. 11. note 1.

Ver. 6. *Notwithstanding it is just.* The meaning is, Notwithstanding by the persecution which ye endure, the righteousness of God's judgment, in counting you worthy of his kingdom, is demonstrated, yet it is just with God to punish them, &c.

Ver. 7. *Rest with us.* Ανεσιν, *relaxation.* The apostle does not mean relaxation from persecution. The believing Jews had no relaxation in that

vealed from heaven with his mighty angels,

τη αποκαλυψει τȣ Κυριȣ Ιησȣ απ' ȣρανȣ μετ' αγγελων δυναμεως αυτȣ,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

8 Εν πυρι φλογος, διδοντος εκδικησιν τοις μη ειδοσι Θεον, και τοις μη υπακȣουσι τω ευαγγελιω τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ.

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that ſenſe, any more than the believing Gentiles. But he means, relaxation from the troubles of this life at death, and the enjoyment of eternal reſt, the reſt of God, along with the believing Jews.

Ver. 8.—1. *Inflicting puniſhment with flaming fire.* So διδοντος εκδικησιν, literally ſignifies. See 1 Pet. ii. 14. where εκδικησιν is tranſlated *puniſhment.*—Some are of opinion, that εν πυρι φλογος, ſhould be joined with the laſt clauſe of the precedent verſe, thus: *ſhall be revealed from heaven in flaming fire.* But the conſtruction I have adopted, is more ſuitable to the deſign of Chriſt's ſecond coming, which is to comfort the righteous, as well as to puniſh the wicked. Beſides, the Syriac tranſlator hath, *Qui ſumet ultionem in vehementia ignis.*—Πυρι φλογος, *the fire of flame,* is an Hebraiſm which denotes, that the fire which is to deſtroy the wicked, ſhall burn fiercely, ſo as to occaſion a great light.

2. *And who obey not the goſpel.* The belief of the goſpel is often termed by Paul *the obedience of faith*; becauſe God hath commanded men to believe the goſpel. Hence Chriſt told the Jews, John vi. 29. *This is the work of God, that ye believe on him whom he hath ſent.* Hence alſo, *faith* is called *a work,* 1 Theſſ. i. 3. *your work of faith.*—In this clauſe the apoſtle ſeems to have had the unbelieving Jews in his eye, and all who, like them, obſtinately and maliciouſly oppoſe the goſpel.

To underſtand this account of the puniſhment of the wicked, we muſt recollect, that after the judgment, *the righteous are to be caught up,* from the earth, *in clouds, to join the Lord in the air,* 1 Theſſ. iv. 17. conſequently that the wicked are not to be caught up, but are to be left on the earth. And in regard the apoſtle aſſures us that the preſent earth *is ſafely preſerved by the word* (command) *of God, and kept for fire, againſt the day of judgment, and perdition of ungodly men,* 2 Pet. iii. 7. it follows, that the wicked, both thoſe who were raiſed from the dead, and thoſe who were alive on the earth at the coming of Chriſt, ſhall begin to ſuffer the puniſhment due to them, in the flames of the conflagration. This is what Paul likewiſe declares in this 8th verſe; and John, Rev. xxi. 8. where he tells us, that the wicked ſhall *be caſt into the lake which burneth with fire and brimſtone, which is the ſecond death.* Farther, to this puniſhment of the wicked in the general conflagration Peter plainly alludes, 2 Epiſt. ii. 6. where, ſpeak-

ſhall be revealed from heaven, with (αγγελων δυναμεως, 18.) his mighty angels;

8 *Inflicting puniſhment* (εν, 162.) *with* flaming fire,[1] on them *who* know not God, and *on them who* obey[2] not the goſpel of our Lord Jeſus Chriſt.

eternal happineſs *with us* Jews, *when the Lord Jeſus ſhall be revealed*, as the Son of God, by coming *from heaven with his mighty angels;*

8 *Inflicting puniſhment with flaming fire, on the heathens who do not acknowledge God*, but worſhip idols; *and on them who believe not the goſpel of our Lord Jeſus Chriſt*, when preached to them; or who, though they profeſs to believe it, obey not its precepts.

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ing of the deſtruction of Sodom and Gomorrah by fire, he ſays, they were *made*, ὑποδειγμα, *an example unto thoſe who afterwards would live ungodly*; an example of that dreadful puniſhment by fire, which God will inflict on the wicked at the day of judgment. And, ſeeing it is ſaid here, ver. 9. *They ſhall ſuffer puniſhment, even everlaſting deſtruction from the preſence of the Lord, and from the glory of his power*, it is probable that the fire which is to burn the earth, with the wicked left thereon, will iſſue from the luminous cloud with which the Lord will be ſurrounded; even as the fire which devoured Nadab and Abihu, Lev. x. 2. Heb. *went out from the preſence of the Lord;* that is, from the pillar of fire by which God manifeſted his preſence among the Iſraelites in the wilderneſs.—The fiery cloud with which Chriſt is to be ſurrounded when he judgeth the world, is for the ſame reaſon, called *his preſence*. See ver. 9. note 2.—It is alſo called, *the glory of his power*, becauſe it is a token of the great power with which the Father hath inveſted him, as lord and judge of the world. In the deſcription which the apoſtle Peter, 2 Epiſt. iii. 10, 11, 12. hath given of the burning of the earth, we have an account of the order in which it will proceed. It is to begin with *the heavens*, or air which ſurrounds the earth; and by the burning of the heavens, or air, the earth is to be ſet on fire, ver. 10. and the meteors therein, burning furiouſly, ſhall be diſſolved: and, ver. 10. the flames ſpreading themſelves around, the earth and the works thereon ſhall be utterly burnt; and the burning penetrating to the centre, the earth ſhall be diſſolved, as well as the air; and the elements of which all things are compoſed ſhall be melted, or reduced to an homogeneous maſs of liquid fire, which will either continue burning, or be extinguiſhed in order to a renovation, as it pleaſeth God.

Seeing the fire, in which the wicked are to be puniſhed, is called by our Lord, Matt. xxv. 41. *fire prepared for the devil and his angels*, may it not be inferred, that theſe malicious ſpirits alſo are to be burnt in the flames of the conflagration? Of this puniſhment they may be capable, if, as ſome ſuppoſe, they are united to æthereal bodies of ſuch a texture as to be affected by fire. The other particulars, concerning the fallen angels, mentioned in ſcripture, ſeem to agree with this account of their puniſhment. For example, we are told, Epheſ. ii. 2. that they have

9 Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power;

10 When he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day.

9 Οἱτινες δικην τισουσιν, ολεθρον αιωνιον, απο προσωπου του Κυριου, και απο της δοξης της ισχυος αυτου·

10 Ὁταν ελθη ενδοξασθηναι εν τοις ἁγιοις αυτου, και θαυμασθηναι εν πασι τοις πιστευουσιν, (ὁτι επιστευθη το μαρτυριον ἡμων εφ᾽ ὑμας) εν τη ἡμερᾳ εκεινῃ.

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their habitation at preſent *in the air*. And, as the air is a dark abode, in compariſon of the region of light which they left, they are ſaid to be confined, 2 Pet. ii. 4. *with chains of darkneſs in order to judgment*. In like manner Jude tells us, ver. 6, that *they are kept in everlaſting chains, under darkneſs*, (the darkneſs of this world, Epheſ. vi. 12.), *unto the judgment of the great day*. The devil, therefore, and his angels, being impriſoned in our atmoſphere, and the day of judgment being the time expreſsly fixed by Jude for their judgment and puniſhment, do not theſe circumſtances authorize us to believe, that when the heavens or atmoſphere of air ſurrounding this earth is ſet on fire, theſe malicious ſpirits ſhall be burnt in their priſon-houſe, even as the wicked ſhall be burnt on the earth, where they are to be left? So that our Lord's ſentence is to be underſtood literally of the devil and his angels, as well as of the wicked; and that the effect of this burning upon both, will be the utter deſtruction of their bodies, without any hope of their ever regaining new bodies; while their ſpirits, ſurviving the deſtruction of their bodies as long as it ſhall pleaſe God, ſhall be made unſpeakably miſerable by their own thoughts, without any enjoyment whatever to alleviate the bitterneſs of their moſt melancholy ſtate. Theſe things are all ſo terrible, that the ſound of them, though diſtant, ſhould awaken, even thoſe who are moſt ſunk in wickedneſs and inſenſibility.

Ver. 9.—1. *Everlaſting deſtruction*, Ολεθρος, properly ſignifies that deſtruction of the animal life which is called *death*; but is no where uſed to denote the extinction of the thinking principle. When, therefore, the wicked are ſaid to be puniſhed with everlaſting deſtruction from the preſence of the Lord, it cannot from that expreſſion be certainly inferred that they are to be annihilated; but that they are to loſe the animal life, which ſome of them poſſeſſed who were alive on the earth at Chriſt's coming to judgment, and which the reſt regained by the reſurrection of their body, in order that they might be judged and puniſhed in the body. Agreeably to this ſuppoſition, the puniſhment of the wicked, caſt into the lake which burneth with fire and brimſtone, is called *the ſecond death*, Rev. xx. 14, 15. to intimate, that as the ſoul or thinking principle in men, is not deſtroyed in the firſt death

9 (Οἵτινες, 67.) *These shall suffer punishment, EVEN* everlasting destruction,[1] from the presence[2] of the Lord, and from the glory of his power,

9 *These* wicked men, being raised from the dead, *shall suffer punishment, even everlasting destruction,* by fire issuing *from the presence of the Lord;* the fiery cloud by which the presence of the Lord will be rendered illustrious; *and from that glorious token of his power* as judge.

10 *In that day,*[1] when he shall come to be glorified (εν, 167.) *through* his saints,[2] and to be admired *by all the believers;*[3] *AND BY YOU,* because our testimony[4] was believed (εφ' 189.) *by*[5] *you.*

10 This punishment shall fall on the wicked, *in that day when Christ shall come* from heaven the second time, not to be despised and crucified, but *to be glorified through* the ministry of *his holy angels,* who will put his sentences in execution, *and to be* exceedingly *admired by all the believers,* on account of his justice and power; *and* among the rest, *by you* Thessalonians, *because our testimony* concerning Jesus, *was believed by you.*

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death or destruction of the body, so neither is it to be extinguished by the destruction of the body in the general conflagration; which therefore is fitly called *the second death.* And, seeing the wicked shall never be delivered from this second death, by any new resurrection, it is properly termed *everlasting destruction.* Nevertheless, whether an end is to be put to their misery; and at what period, or in what manner it is to be ended, is not revealed, and rests with God alone to determine.

2. *From the presence of the Lord.* The luminous cloud with which the Lord will be surrounded when he comes to judge the world, is called, προσωπȣ, *his face,* or *presence,* because thereby his presence, when he comes to judge the world, will be manifested, as the presence of God was manifested at Sinai by a cloud, whose appearance was like *devouring fire,* Exod. xxiv. 17. See 2 Pet. i. 17. note 2.

Ver. 10.—1. *In that day.* The words, εν ἡμερᾳ εκεινῃ, are placed in the end of the verse by a trajection usual in Paul's writings. But in construction, they must be read in the beginning of the sentence, to render the translation clear. The apostle's meaning is, They who know not God, &c. shall be punished with everlasting destruction, in that day when Christ shall come to be admired by believers; for that circumstance will aggravate the punishment of the wicked.

2. *He shall come to be glorified through his saints.* The *saints* being here distinguished from *believers,* it is probable that *his saints* in this verse are *the holy angels,* our Lord's attendants; especially, as in other passages, the angels are called *his saints,* or *holy ones.* See 1 Thess. iii. 13. *with all his saints.* Note 3.

 3. *Admired*

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power;

11 Εις ὁ και προσευχομεθα παντοτε περι ὑμων, ἱνα ὑμας αξιωσῃ της κλησεως ὁ Θεος ἡμων, και πληρωσῃ πασαν ευδοκιαν αγαθωσυνης, και εργον πιστεως εν δυναμει·

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

12 Ὁπως ενδοξασθῃ το ονομα του Κυριου ἡμων Ιησου Χριστου εν ὑμιν, και ὑμεις εν αυτῳ, κατα την χαριν του Θεου ἡμων, και Κυριου Ιησου Χριστου.

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3. *Admired* (εν) *by all the believers.* If, εν, in this passage is translated *in*, as in the common version. the meaning may be, *admired* on account of his power and goodness shown in the believers, that is, in their resurrection from the dead, and their final glorification.

4. *Because our testimony was believed.* The Syriac translation of this clause is, *Quia fides adhibebitur testimonio nostro.* It seems the copy from which that translation was made, had a different reading here.

5. *By you.* Grotius translates the last part of this verse in the following manner: *Admired*, &c. *because our testimony to you shall be believed*, even by the wicked, *in that day*. But as επιστευθη cannot with any propriety be translated *shall be believed*, probably Grotius adopted the reading of the Syriac translation.

Ver. 11.—1. *Judge you worthy of the calling.* Some are of opinion that the action of *calling*, is here put for *eternal life*, the end of that calling. But it is more natural to interpret it of *the gospel*, by which men are called to lay hold on eternal life; and so the meaning will be, May our God, who inspects your actions, find you Thessalonians always making a right improvement of the gospel, whereby ye will be judged by him worthy of it.

2. *And fulfil.* Others translate, και πληρωσῃ *and make perfect*; because in other passages the word is used in that sense. See Col. ii. 9. note 1.

3. *All the good will of his goodness.* Πασαν ευδοκιαν της αγαθωσυνης. "This, as Blackwall observes, is the shortest and the most charming emphatical representation, that is any where to be found, of that immense graciousness and admirable benignity of God, which no words or thoughts can fully express. but was never so happily and so fully expressed as here." Sac. Class. vol. i p. 184.—Because the word *his*, is not in the original, and because αγαθωσυνη is never applied to God in the New Testament, Chandler is of opinion, that it denotes *the goodness* of the Thessalonians in making the collections for the saints in Judea; and

11. (Εἰς ὃ) *On which account* also, we always pray *concerning* you, that our God *may* count you worthy of *the* calling,[1] and fulfil[2] all the *good-will*[3] of HIS goodness *IN YOU*, and the work of faith with power;

11 *On which account also, we always pray concerning you, that our God may* have reason to *judge you worthy of the calling* into his kingdom, ver. 5. by which he hath given you an opportunity of obtaining eternal life; *and* that he may *effectually accomplish all the good inclination of his goodness in you*, and carry *the work of faith*, (1 Theff. i. 3. note.) to perfection, *by his powerful assistance*;

12 That the name of our Lord Jesus Christ may be glorified (εν, 167.) *through* you, and ye *through* him,[1] according to the grace of our God, and *of* the Lord Jesus Christ.

12 *That the power of our master Jesus Christ, may be displayed* to your persecutors, *through you*, on whom he hath bestowed such fortitude and zeal; *and* that *ye* may appear honourable in their eyes, *through him*, *in proportion to* the degree in which these virtues have been wrought in you, by *the grace of our God, and of the Lord Jesus Christ.*

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and that the apostle prays here, that it might take effect. But at the time this epistle was written, the Thessalonians had not made these collections; for which reason, I prefer the interpretation given in the commentary.

Ver. 12. *And ye through him.* By the glorification of the Thessalonians, Theophylact understood, their glorification at the day of judgment. But I rather understand it, of their glorification in the eyes of their persecutors; because that fortitude in suffering for the gospel, which by the grace of God and of Christ, they were enabled to shew, could not fail, as was observed in the Illustration, to raise in the minds of their persecutors, an high admiration of their character.

CHAP. II.

View and Illustration of the Subjects handled in this Chapter.

TO excite the attention of the Thessalonian brethren, to the things the apostle was going to write concerning the time of Christ's second coming, and to give them the greater weight, he began this chapter with beseeching them, in relation to the coming of Christ to judge the world, and their gathering together around him in the air, of which he had written in his former letter, ver. 1.—not to be soon shaken from any honest purpose, which they had formed concerning their worldly affairs, nor thrown into confusion, neither by any pretended revelation of the Spirit obtruded upon them by false teachers, nor by any verbal message as from him, nor by any letter forged in his name, importing that he believed the day of judgment was at hand, ver. 2.—And to remove the impression, which had been made on the minds of the Thessalonians by these base arts, the apostle assured them, in the most express terms, that the day of the Lord shall not come, till there first happen a great apostacy in religion among the disciples of Christ, and the man of sin be revealed, that is, till a tyrannical power should arise in the church, which should exceedingly corrupt the doctrine of Christ, and grievously oppress his faithful servants, ver. 3.—Next he described the character and actions of that tyrannical power, and insinuated, that it would continue a long time in the church, openly opposing both God and Christ, ver. 4.—Then asked them, if they did not remember that when he was with

Old Translation.	Greek Text.
CHAP. II. 1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,	1 Ερωτωμεν δε ὑμας, αδελφοι, ὑπερ της παρȣσιας τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, και ἡμων επισυναγωγης επ' αυτον,

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Ver. 1.—1. *We beseech you concerning*, or in relation to. Some commentators adopt the common translation of this clause, because it is the apostle's custom to beseech his disciples, *by* the things most dear to them: as 1 Cor. xv. 31. 1 Thess. v. 27. 2 Tim. iv. 1. But in none of these passages is the preposition ὑπερ, or any other preposition whatever, used.

2. *The coming of our Lord Jesus Christ.* Grotius, Hammond, Le Clerc, Whitby, Wetstein, and others, understand this of Christ's coming

with them, he told them theſe things? ver. 5.—and that there was a power then exiſting, which reſtrained the man of ſin from revealing himſelf, ver. 6.—and would reſtrain him, till it was taken out of the way, ver. 7.—Which things, if they had recollected them, were proofs ſufficient that he did not think the day of Chriſt was at hand. In the mean time, leſt the proſpect of ſuch great evils ariſing in the church, might afflict the Theſſalonians too much, the apoſtle added, that after the man of ſin is revealed in his ſeaſon, and hath continued during the ſeaſon allotted to him, he ſhall be deſtroyed, ver. 8.—In the mean time, to enable the Theſſalonians, and every one who might read this letter, to judge properly of the apoſtacy, the apoſtle deſcribed the manner in which it was to enter, and the vile arts by which it was to be eſtabliſhed, ver. 9, 10.—And to put the faithful upon their guard againſt the authors and abettors of the apoſtacy, he declared, that ſuch as give heed to theſe impoſtors, will at length, through the ſtrong working of error, be ſeduced to believe the greateſt and moſt pernicious lie that ever was deviſed, and ſhall on that account be condemned, ver. 11, 12.—Then expreſſed his charitable opinion, that the Theſſalonians would neither be involved in the ſin, nor in the puniſhment, of the revolt which he had deſcribed, ver. 13, 14.—and exhorted them to hold faſt the doctrines which he had delivered to them, whether by ſermons or by letters, ver. 15.—And that they might be enabled to do ſo, he earneſtly prayed that Chriſt and God would comfort them, and eſtabliſh them in every good doctrine and practice, ver. 16, 17.

New Translation.

CHAP. II. 1 Now we beſeech you, brethren, (ὑπερ, 307.) *concerning* [1] the coming [2] of our Lord Jeſus Chriſt, *and our* gathering together [3] (επ' αυτον, 185.) *around him*;

Commentary.

CHAP. II. 1 *Now* becauſe there are ſome who affirm, that the end of the world is at hand, *we beſeech you, brethren, in relation to the coming of our Lord Jeſus Chriſt* to judge the world, whereof I have written in this and in my former letter, *and to our gathering together around him* after the judgment; See 1 Theſſ. iv. 17. note 5.

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ing to deſtroy Jeruſalem and the Jewiſh ſtate. Accordingly, theſe authors have ſought the accompliſhment of the prophecy concerning the man of ſin, in events which happened before Jeruſalem was deſtroyed. But their interpretation is overturned by ver. 2. in which the apoſtle reprobates the opinion imputed to him, that he thought the

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

2 εις το μη ταχεως σαλευθηναι ὑμας απο του νοος, μητε θροεισθαι, μητε δια πνευματος, μητε δια λογου, μητε δι' επιστολης ὡς δι' ἡμων, ὡς ὁτι ενεστηκεν ἡ ἡμερα του Χριστου.

3 Let no man deceive you by any means: for *that day shall not come,* except there

3 Μητις ὑμας εξαπατηση κατα μηδενα τροπον· ὁτι

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the day of Christ was at hand. For if *the day of Christ* was the day of the destruction of Jerusalem, it was at hand, and happened while many, to whom this letter was written, were alive. Farther, when it is considered that, in his former letter, the apostle had written of Christ's descending from heaven, with the voice of an archangel, to raise the dead, and of the righteous being caught up in the air to join the Lord, and accompany him in his return to heaven; and that in this epistle he has spoken of Christ's being *revealed from heaven in flaming fire,* for the purpose of *inflicting punishment,* not only on them *who obey not the gospel of Christ,* but on *them who know not God,* that is, on idolaters; and that in neither epistle is there one word which can clearly be interpreted of Christ's coming to destroy Jerusalem; and especially, that this letter was written to correct the mistaken notion into which the Thessalonians had fallen, concerning the coming of Christ to judgment, described in the former letter: I say, considering all these circumstances, we can have no doubt that the coming of Christ, spoken of in this verse, is his coming, not to destroy Jerusalem, but to judge the world, and to carry the righteous, gathered round him in the air after the judgment, into heaven.

3. *And our gathering together around him.* Of this the apostle had written in his former epistle, iv. 17. *We shall be caught up in clouds to join the Lord in the air; and so we shall be for ever with the Lord.* See note 3. on that verse.

Ver. 2.—1. *Soon shaken from your purpose.* Σαλευθηναι, is to be shaken, as ships are by the waves while lying at anchor. Joined with απο νοος, it signifies to be shaken or moved from one's purpose or resolution. Chandler interprets it, shaken from the true meaning of my former letter.

2. *Nor troubled.* Θροεισθαι, is to be agitated with the surprise and trouble which is occasioned by any unexpected rumour, or bad news, Matth. xxiv. 6.—Though the Thessalonians are said, 1 Epist. i. 10. to have waited for the Son of God from heaven, and no doubt considered it as a most joyful event, yet the frailty of many of them was such, that the thought of his immediate appearing had unhinged their mind, and led them to neglect their worldly affairs; whereby much confusion

was

2 That ye be not ſoon ſhaken[1] (απο τȣ νοος) *from YOUR purpoſe, nor troubled,*[2] neither by ſpirit,[3] nor by word, nor by letter, as (δια, 121.) from us,[4] (ὡς, 322. 2.) *intimating* that the day of Chriſt is at hand.[5]

2 *That ye be not ſoon ſhaken from your purpoſe* of following the buſineſs of the preſent life, *nor put into confuſion, neither by* any revelation of the *Spirit,* which theſe deceivers may feign, *nor by* any *verbal meſſage, nor by letter,* which they bring to you, *as from us, importing, that the day of Chriſt's* coming to raiſe the dead, and deſtroy the world, *is at hand.*

3 Let no man deceive you by any *method;* FOR THAT DAY SHALL NOT

3 *Let no man deceive you by any* of the *methods* I have mentioned; *for that day ſhall not come, unleſs there*

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was occaſioned, which the apoſtle endeavoured to remedy by this letter.

3. *Neither by Spirit.* As many of the diſciples, in the firſt age, were endowed with the gift of inſpiration on particular occaſions, the falſe teachers began very early to give out, that their erroneous doctrines had been dictated to them by the Spirit of God; hoping, by that deceit, the more effectually to recommend their deluſions. Of theſe falſe pretenders mention is made 1 John iv. 1. 6. But to prevent the faithful from being miſled by ſuch crafty impoſtors, ſome of the brethren in every church were endowed with the gift of diſcerning ſpirits, whereby they were enabled to judge with certainty, concerning the nature of the inſpiration, by which any teacher ſpake, 1 Cor. xiv. 29. It would appear, however, that the falſe teachers in the church of the Theſſalonians, had not been thus judged; perhaps becauſe they pretended that what had been revealed to them, was agreeable to the apoſtle's firſt letter, and to the meſſage and letter from him which they had feigned. Or the Theſſalonians had not paid ſufficient attention to the judgment, which the diſcerners of ſpirits had paſſed upon theſe impoſtors; on which account the apoſtle gave them this caution.

4. *Nor by word, nor by letter, as from us.* It ſeems ſome of the falſe teachers pretended to bring a meſſage from the apoſtle to the Theſſalonians, importing that the day of Chriſt was at hand. Nay, they had forged a letter, as from him, to the ſame purpoſe. The practice of feigning meſſages from the apoſtles, in order to gain credit among the brethren in diſtant parts, began very early, Acts xv. 24. As did the practice likewiſe of feigning revelations of the Spirit, 2 Pet. ii. 1. 1 John iv. 1. Alſo that letters were forged in Paul's name, appears from 2 Theſſ. iii. 17.

5. *Intimating that the day of Chriſt is at hand.* Knatchbul thought this clauſe ſhould be joined with the beginning of the next verſe, in the following manner: *As that the day of Chriſt is at hand, let no man deceive you by any method;* it will not come, *unleſs the apoſtacy firſt come.* See note 1. on ver. 3.

come a falling away first, and that man of sin be revealed, the son of perdition;	εαν μη ελθη ἡ αποςασια πρωτον, και αποκαλυφθη ὁ ανθρωπος της ἁμαρτιας, ὁ ὑιος της απωλειας,

Ver. 3.—1. *Unless there come the apostacy first.* Ἡ αποςασια. The article here is emphatical, denoting both, that this was to be a great apostacy, the apostacy by way of eminence; and that the Thessalonians had been already apprized of its coming. See ver. 5. Chandler observes, that αποςασια signifies the rebellion of subjects against the supreme power of the country where they live; or the revolt of soldiers against their general; or the hostile separation of one part of a nation from another. But in scripture it commonly signifies a departure, either in whole or in part, from a religious faith and obedience formerly professed, Acts xxi. 21. Heb. iii. 12. Here it denotes the defection of the disciples of Christ from the true faith and worship of God, enjoined in the gospel. Accordingly, the apostle, foretelling this very defection, says, 1 Tim. iv. 1. τινες αποςησονται, *some shall apostatize from the faith.* See note 3. on that verse; and mentions the principal errors which were to constitute that apostacy; namely, *the doctrine of dæmons,* the doctrine concerning the power and agency of angels and saints departed, in human affairs as mediators, and concerning the worship that is due to them on that account; the prohibition *to marry;* the command to abstain from certain kinds of *meat;* with a variety of superstitious bodily exercises, enjoined as the greatest perfection of piety. From this it appears, that the apostacy here foretold was not to consist in a total renunciation of the Christian faith; but in a great corruption of it, by erroneous doctrines, idolatrous worship, and other wicked practices, like the apostacy introduced into the Jewish church by Jeroboam, who obliged the ten tribes to worship the true God by images; and like that introduced by Ahab and Manasseh, who with the worship of the true God joined that of the heathen deities. See a confutation of Whitby's notion of *the apostacy,* ver. 4. note 3.

2. *And there be revealed.* What this means will be shewed, ver. 6. note 2.

3. *That man of sin, that son of perdition.* The article, joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names; particularly the prophet Daniel, whose descriptions of *the little horn* and *blasphemous king,* agree so exactly in meaning with Paul's descriptions of the *man of sin,* and *son of perdition,* and *lawless one,* that there can be little doubt of their being the same persons. But this will best appear by a comparison of the passages.

2 Thess. ii. 3. And there be revealed that man of sin, *that son of perdition,*	Dan. vii. 21. And the same horn *made war with the saints, and prevailed against them;*

2 Thess.

COME, *unleſs* there come *the apoſtacy*[1] *firſt*, *and there be revealed*[2] that man of ſin,[3] *that* ſon of perdition.[4] (See Rev. xvii. 8. 11.)

come the apoſtacy firſt; that great defection from the true faith and worſhip, of which I formerly ſpake to you, (ſee ver. 5.); *and there be revealed* in the church, *that man of ſin*, that wicked tyranny, which, becauſe it will deſtroy the ſaints, and is itſelf devoted to deſtruction, I call *that ſon of perdition*.

Ver. 25. And he ſhall ſpeak great words againſt the Moſt High, and ſhall *wear out the ſaints of the Moſt High*.

2 Theſſ. ii. 4. Who oppoſeth, and *exalteth himſelf above every one who is called a God, or an object of worſhip*, ſo that he in the temple of God as a god ſitteth, openly ſhewing himſelf that he is a god.

Dan. xi. 36. And the King ſhall do according to his will, and *he ſhall exalt and magnify himſelf above every God*, and ſhall ſpeak marvellous things againſt the God of gods.

Dan. viii. 25. He ſhall alſo ſtand up againſt the Prince of Princes.

2 Theſſ. ii. 7. Only till *he* who now reſtraineth be taken out of the way.

Dan. vii. 8. I conſidered the horns, and, behold, there came up among them another little horn, before whom there were three of the firſt horns plucked up by the roots.

2 Theſſ. ii. 8. Then ſhall be revealed that *lawleſs one*.

Dan. vii. 25. And he ſhall think to *change times, and laws:* and they ſhall be given into his hand. See Dan. viii. 24.

1 Tim. iv. 1. Giving heed to ſeducing ſpirits *and doctrines concerning dæmons*.

Dan. xi. 38. In his ſtate, he ſhall *honour the God of forces:* (*Mahuzzim*), *gods who are protectors*, that is, *tutelary angels and ſaints*.

Ver. 3. *Forbidding to marry*.

Dan. xi. 37. Neither ſhall he regard the God of his fathers, nor *the deſire of women*.

2 Theſſ. ii. 8. Whom the Lord will *conſume by the breath of his mouth*, and render ineffectual by the brightneſs of his coming.

Dan. vii. 11. I beheld then, becauſe of the voice of the great words which the horn ſpake, I beheld, even till *the beaſt was ſlain*, and his body deſtroyed and given to *the burning flame*.

Ver. 26. And they ſhall take away his dominion, *to conſume and to deſtroy* it to the end.

Dan. viii. 25. He ſhall be *broken without hand*.

Now,

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

4 ὁ αντικειμενος και ὑπεραιρομενος επι παντα λεγομενον Θεον η σεβασμα, ὡςε αυτον εις τον ναον τȣ Θεȣ ὡς Θεον καθισαι, αποδεικνυντα ἑαυτον ὁτι εςι Θεος.

Now, as in the prophecies of Daniel, empires governed by a succession of kings are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast, so in Paul's prophecy, *the man of sin*, and *son of perdition*, and *the lawless one*, may denote an impious tyranny, exercised by a succession of men, who cause great misery and ruin to others, and who at length shall be destroyed themselves. It is true, the Papists contend that one person only is meant by these appellations; because they are in the singular number, and have the Greek article prefixed to them. But in scripture we find other words in the singular number, with the article, used to denote a multitude of persons: for example, Rom. i. 17. ὁ δικαιος, *the just one by faith shall live;* that is, all just persons whatever.—Tit. i. 7. ὁ επισκοπος, *the bishop must be blameless;* that is, all bishops must be so.—2 John, ver. 7. ὁ πλανος, *the deceiver*, signifies many deceivers; as is plain from the precedent clause, where *many deceivers* are said *to have gone out*.—In like manner, the false teachers, who deceived Christ's servants to commit fornication and idolatry, are called, *that woman Jezebel*, Rev. ii. 20. and *the whore of Babylon*, Rev. xvii. 5.—And in this prophecy, ver. 7. the Roman emperors, and magistrates under them, are called, ὁ κατεχων, *he who restraineth*. Farther, a succession of persons arising one after another, are denoted by appellations in the singular number, with the article. For example, the succession of the Jewish high priests is thus denoted, in the laws concerning them, Lev. xxi. 10.—15. Numb. xxxv. 25. 28. as also the succession of the Jewish kings, Deut. xvii. 14. 1 Sam. viii. 11. From these examples, therefore, it is plain that the names, *Man of sin, Son of perdition, Lawless one*, although in the singular number, and with the article prefixed, may, according to the scripture idiom, denote a multitude; and even a succession of persons, arising one after another.

4. *That son of perdition.* This appellation being given to Judas, John xvii. 12. Dr. Newton thinks the application of it to the man of sin, signifies, that, like Judas, the man of sin was to be a false apostle, and would betray Christ, and be utterly destroyed.

Ver. 4.—1. *Who opposeth and exalteth himself above every one who is called a god.* Some think this an allusion to Ezekiel's description of the power and pride of the king of Tyre (xxviii. 2) *Thou hast said, I am God, and sit in the seat of God, in the midst of the sea.* But, as the coming of the man of sin is said, ver. 10. to be *with all power*, and

4 (O, 73.) Who opposeth and exalteth himself, above *every one who* is called *a* God,[1] or *an object of worship.*[2] So that he, in the temple of God, *as a god sitteth,*[3] *openly shewing* himself that he is *a* god.

4 *Who will* first *oppose, and* after that *exalt himself above every one* in heaven and on earth, *who is called a god, or an object of worship,* civil or religious: *So that he in the church of God, as a god sitteth;* receiving from his deluded followers the honour which belongs to God, *with great pomp shewing that he is a god,* by exercising the prerogatives of God.

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and signs, and miracles of falsehood, and by all the deceit of unrighteousness, among them who perish, because they embraced not the love of truth, I rather think the *opposition* and *exaltation* of the man of sin, above all that is called a God, or an object of worship, though it does not exclude his exalting himself above kings and magistrates who in scripture are called Gods, yet it chiefly consists in an opposition to Christ as head of the church, and in an exaltation of himself above all in the church who are commissioned by Christ; consequently above all bishops, and pastors, and teachers, whatever.

2. *Or an object of worship.* Σεβασμα, is thought by some to mean the Roman emperors, one of whose titles was (σεβαςος, *Augustus*) *Venerable.* But σεβασματα, is used by Paul, to denote the *objects* of *religious worship,* Acts xvii. 23. and therefore, in the commentary I have taken in both kinds of worship.

3. *So that he, in the temple of God, as a god sitteth.* The *sitting* of the man of sin in the temple of God, signifies his continuing a long time in the possession of his usurped dominion; and his being a Christian by profession; and that he would exercise his usurped authority in the Christian church.—It is an observation of Bochart, that after the death of Christ, the apostles never called the temple of Jerusalem, *the temple of God:* but as often as they used that phrase, they always meant *the Christian church,* 1 Tim. iii. 15. 1 Cor. vii. 19. 2 Cor. vi. 16. Ephes. ii. 19.—24. Besides, in the Revelation of St. John, which was written some years after the destruction of Jerusalem, there is mention made of men's becoming pillars in the temple of God, Rev. iii. 12. Hence it is evident, that the sitting of the man of sin in the temple of God, by no means implies, that he was to shew himself in Judea. Wherefore, Le Clerc, and Whitby, who on this circumstance have built their opinion, that the revolt of the Jews from the Romans, is the *apostacy* here spoken of, and the factious leaders, *the man of sin,* have erred in their interpretation of this prophecy. In short, the meaning of the verse is, that the wicked teachers, of whom the apostle speaks, will first oppose Christ, by corrupting the doctrine of the gospel concerning him, and after that, they will make void the government of God and of Christ in the Christian church, and the government of the civil magistrate in the state, by arrogating to themselves the whole spiritual

5 Remember ye not, that when I was yet with you I told you these things?

5 Ου μνημονευετε ὁτι ετι ων προς ὑμας, ταυτα ελεγον ὑμιν;

6 And now ye know what withholdeth, that he might be revealed in his time.

6 Και νυν το κατεχον οιδατε, εις το αποκαλυφθηναι αυτον εν τῳ ἑαυτȣ καιρῳ.

7 For the mystery of iniquity doth already work: only he who now letteth *will let* until he be taken out of the way.

7 Το γαρ μυστηριον ηδη ενεργειται της ανομιας μονον ὁ κατεχων αρτι ἑως εκ μεσȣ γενηται·

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ritual authority which belongs to Christ, and all the temporal authority belonging to princes and magistrates.

Ver. 5. *I told you these things.* The heresies which were to disturb the church, the rise and progress of the great apostacy, and the evils which were to be occasioned by the man of sin, were matters of such offence and scandal, that unless the disciples had been forewarned concerning them, their coming might have led the weak to fancy, that God had cast away all care of his church. The apostle knowing this, made the prediction of these events the subject even of his first sermons to the Thessalonians, after they had embraced the gospel; and I suppose he followed the same course in all other places, where he preached with any degree of success. See 1 Tim. iv. 6.—Beza observes, that this prophecy was often repeated and earnestly inculcated in the first age; but is overlooked and neglected in modern times.

Ver. 6.—1. *And ye know what now restraineth him.* It seems the apostle, when at Thessalonica, besides speaking of the apostacy and of the man of sin, had told them what it was that restrained him from shewing himself. But, as he has not thought fit to commit that discovery to writing, he has left it to our own sagacity to find out, who, or what the restraining power was. This, therefore, being one of the traditions mentioned, ver. 15. which he ordered the Thessalonians to hold fast, we may, from his caution, suppose, with Dr. Newton, that it was somewhat concerning the higher powers then in being. However, though the apostle hath not committed that discovery to writing, the Thessalonians to whom he made it known in conversation, would not conceal it from those in other churches whose curiosity prompted them to inquire about it. Accordingly, the Christian fathers universally understood the *restraining* power, to be the Roman empire. In which opinion, whether it was derived from tradition or from conjecture, they seem to have been well founded. See ver. 7. note 3.

2. *In order to his being revealed in his own season.* The revelation of the man of sin, consists in his *sitting in the temple of God, as a god,* and in his *openly shewing himself that he is a god;* as is plain from ver. 4. And

5 *Do ye not* remember, that when I was (ετι) *still* with you, I told you these things?[1]

5 *Do ye not remember, that when I was formerly with you, I told you these things?* How then could ye interpret any expression in my letter, as implying, that I thought the end of the world at hand?

6 And ye know what *now restraineth*[1] HIM *in order to his being* revealed[2] in his *own season.*

6 *And ye know,* for I told it you likewise, *what now restraineth the man of sin* from exercising his impious tyranny, *in order that there may be a more full display of his wickedness in the season allotted to him.*

7 For the mystery[1] of iniquity *already inwardly worketh,*[2] *only till he who now restraineth* be taken out of the way.[3]

7 *For the hidden scheme of corrupt doctrine,* on which that wicked tyranny is founded, and the pride, ambition, and sensuality, which are nourished thereby, *already inwardly worketh* among the false teachers *only till the heathen magistrates, who now restrain* them, *be taken out of the way.*

And *the season* of his revelation, is the time when he first seated himself openly in the temple of God; called *his own season,* because it was the fittest for his usurping and exercising that sinful destructive tyranny in the church, on account of which he is termed *the man of sin,* and the *son of perdition.*—Farther, by informing us that the man of sin was restrained for a time, in order to his being revealed in his own season, the Spirit of God hath insinuated, that there were reasons for allowing the corruptions of Christianity to proceed to a certain length. Now what could these reasons be, unless to shew mankind the danger of admitting any thing in religion, but what is expressly of divine appointment? For, one error productive of superstition, admitted, naturally leads to others, till at length religion is utterly deformed. Perhaps also, these evils were permitted, that in the natural course of human affairs, Christianity being first corrupted, and then purged, the truth might be so clearly established, as to be in no danger of any corrupttion, in time to come.

Ver. 7.—1. *For the mystery of iniquity.* In the scripture sense of the word, *a mystery* is something secret, or undiscovered. See Ephes. i. 9. note. *The mystery of iniquity,* therefore, is a scheme of error, not openly discovered, whose influence is to encourage iniquity.

2. *Inwardly* or secretly *worketh.* This is the true import of ενεργειται. The apostle's meaning is, that the false doctrines and bad practices which in after-times would be carried to a great height, by the persons whom he denominates *the man of sin,* were already secretly operating in the false teachers, who then infested the church. Accordingly, in

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8 And then ſhall that Wicked be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming:

8 Και τοτε αποκαλυφθησεται ὁ ανομος, ὁν ὁ Κυριος αναλωσει τω πνευματι τȣ ϛοματος αυτȣ, και καταργησει τη επιφανεια της παρȣσιας αυτȣ·

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his ſpeech to the elders of Epheſus, not long after this epiſtle was written, he told them, Acts xx. 29. *I know this, that after my departure, grievous wolves will enter among you, not ſparing the flock. Alſo from among yourſelves men will ariſe, ſpeaking perverſe things, to draw away diſciples after them.* And before he wrote his epiſtle to the Coloſſians, falſe teachers had actually ariſen in Phrygia, who earneſtly recommended the worſhip of angels, and abſtinence from all kinds of animal food, and bodily mortification, according to the tradition, commandments, and doctrines of men. For the apoſtle wrote that epiſtle expreſsly for the purpoſe of condemning theſe idolatrous and ſuperſtitious practices. Now, which is very remarkable, theſe very idolatries and ſuperſtitions, with the doctrines on which they were founded, gave birth in after ages, to the worſhip of ſaints, to rigorous faſtings, to penances, to monkery, and to the celibacy of the clergy. So that, as Dr. Newton obſerves, on Proph. vol. 2. p. 380. the foundations of Popery were laid in the apoſtles' days, but the ſuperſtructure was raiſed by degrees; and ſeveral ages paſſed, before the building was completed, and the man of ſin was fully revealed.

3. *Only till he who now reſtraineth*, &c. Here I have nearly followed Chandler, who ſays this verſe ſhould be tranſlated in the following manner: *For the myſtery of iniquity already worketh only until he who reſtrains it be taken out of the way.* It works in a concealed manner, only until, &c.—The *reſtraining* here ſpoken of, refers to the myſtery of iniquity; as the *reſtraining* mentioned, ver. 6. refers to the man of ſin. The *man of ſin* was reſtrained from revealing himſelf in the temple of God, as a god; and *the myſtery of iniquity* was reſtrained in its working, by ſomething which the apoſtle had mentioned to the Theſſalonians in his ſermons and converſations, but which he did not chuſe to expreſs in writing. The fathers, indeed, as was obſerved, ver. 6. note 1. generally underſtood this reſtraining power to be the Roman emperors and empire, as is plain from Tertullian, Apolog. p. 31. where he ſays, "We Chriſtians are under a particular neceſſity "of praying for the emperors, and for the continued ſtate of the em-"pire, becauſe we know that dreadful power which hangs over the "whole world, and the concluſion of the age which threatens the "moſt horrible evils, is retarded by the continuance of the time ap-"pointed for the Roman empire. This is what we would not experi-"ence. And while we pray that it may be deferred, we hereby "ſhew our good will to the perpetuity of the Roman ſtate." To this conjecture the fathers may have been led by tradition; or they

8 And then ſhall be revealed[1] *that lawleſs one*, (ἰν, 61.) *Him* the Lord *will* conſume[2] *by the breath* of his mouth[3] and *will render ineffectual*,[4] *by* the *bright ſhining* of his coming;

8 *And then ſhall be revealed that lawleſs one*, who will openly exalt himſelf above every one who is called a god. *Him the Lord will gradually but utterly conſume by the breath of his mouth* (his ſpeech in the ſcriptures) *and will render* his vile arts *ineffectual*, for deluding mankind any longer, *by evident interpoſitions of his power*.

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may have formed it upon Daniel's prophecies. But in whatever way they obtained the notion, it ſeems to have been the truth. For the power of the emperors, and of the magiſtrates under them, firſt in the heathen ſtate of the empire, and afterwards when the empire became Chriſtian, was that which reſtrained the man of ſin, or corrupt clergy, from exalting themſelves above all that is called a god, or an object of worſhip civil and religious.

Ver. 8.—1. *And then ſhall be revealed that lawleſs one.* The lawleſs one, being the man of ſin, whoſe character and actions are deſcribed, ver. 4. the revelation of that perſon, as was obſerved in note 2. on ver. 6. muſt mean, that he would no longer work ſecretly, but would openly ſhew himſelf poſſeſſing the character, and performing the actions aſcribed to the man of ſin, ver. 4. namely, after that which had reſtrained him was taken out of the way.

2. *Will conſume.* Αναλωσει. This word, Chandler obſerves, is uſed to denote a lingering gradual conſumption; being applied to the waſte of time, to the diſſipation of an eſtate, and to the ſlow death of being eaten up of worms. He ſuppoſes it has the ſame meaning here, importing that the man of ſin is to be gradually deſtroyed by the breath of Chriſt's mouth.

3. *By the breath of his mouth.* So πνευμα ſhould be tranſlated in this paſſage, where the preaching of true doctrine, and its efficacy in deſtroying the man of ſin, are predicted. For the mouth being the inſtrument, by which ſpeech is formed of breath or air blown out of the lungs, *breath of his mouth* is a proper figurative expreſſion, to denote the ſpeaking or preaching of true doctrine. Accordingly, the preaching of the goſpel is termed, (Rev. xix. 15.) *a ſharp ſword, proceeding out of the mouth of God.* Hoſea vi. 5. *I have hewed them by the prophets; I have ſlain them by the word of my mouth.* See alſo Iſa. xi. 4.

4. *And will render ineffectual.* So καταργησει, ſhould be tranſlated. See Rom. iii. 31. note 1.

5. *By the bright ſhining of his coming.* So επιφανειας της παρουσιας αυτου, literally ſignifies. Tit. ii. 11. note 2. The meaning is, that as darkneſs is diſpelled by the riſing of the ſun, ſo the myſtery of iniquity ſhall be deſtroyed, by the luſtre with which Chriſt will cauſe the true doctrine of the goſpel to ſhine. On this verſe, Benſon obſerves, that if St. John and St. Paul have propheſied of the ſame corruptions, it

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

9 Ὁυ εϛιν ἡ παρȣσια κατ’ ενεργειαν τȣ Σατανα εν πασῃ δυναμει, και σημειοις, και τερασι ψευδȣς,

10 Και εν πασῃ απατῃ της αδικιας εν τοις απολλυμενοις· ανθ’ ὡν την αγαπην της αληθειας ȣκ εδεξαντο εις το σωθηναι αυτȣς.

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should seem, that the head of the apostasy will be destroyed by some signal judgment, after its influence or dominion hath, in a gradual manner, been destroyed by the force of truth. Daniel tells us, that after the little horn is *consumed and destroyed*, chap. vii. 27. *the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.* This, by many, is supposed to be the millennium, of which John hath prophesied, Rev. xx. 4. and of which so many contradictory things have been written, but which, I suppose, means nothing but the happy state of the church, after the general conversion of Gentiles and Jews to the Christian faith, takes place.

Ver. 9.—1. *Of whom the coming.* Παρȣσια, here signifies the first appearance of the lawless one in an open manner. The mystery of iniquity wrought covertly in the apostles' days. But the man of sin, that lawless one, was not to shew himself openly, till that which restrained was taken out of the way. The coming, therefore, of the man of sin, or his beginning to reveal himself, was to happen after the empire became Christian, and to take place in the manner described in the following clause.

2. *Is after the strong working of Satan, with all power, and signs, and miracles of falsehood.* The structure of this sentence requires, that ψευδȣς be joined, not only with (τερασι) *miracles*, but with (δυναμει and σημειοις) *power* and *signs*. Now, *power, and signs, and miracles of falsehood*, are either signs, and miracles, and exertions of power, performed not in reality, but in appearance only; mere impositions upon the senses of mankind: or, they are real signs and miracles performed for the establishment of error; consequently, they are the works of evil spirits. Of this sort, the miracles performed by Pharaoh's magicians may have been; also some of the miracles related by heathen historians. For the apostle insinuates here, that by some kind of miracles, or strong working which had the appearance of miracles in the eyes of the vulgar, Satan established idolatry in the heathen world. Nay, our Lord himself foretels, that *false Christs, and false prophets would shew great signs and wonders, in so much that if it were possible, they would deceive the very elect.* Wherefore, seeing the coming of the man of sin

was

9 *Of whom the coming*[1] is after the *strong* working of Satan, with all power, and signs, and *miracles of falsehood.*[2]

9 *Of that spiritual tyranny, the establishment will be after the manner, in which the devil hath strongly wrought* to establish his empire; namely, *by the exertion of every kind of power*, real and fictitious, *in the production of signs and miracles, which are false;* or if true, are wrought to establish false doctrines.

10 And with all *the deceit of* unrighteousness,[1] *among* them *who* perish, because they *embraced* not the love of the truth that they might be saved.

10 *And by every deceit which wickedness can suggest,* for the purpose of persuasion, *among them who perish, because they do not cherish the love of true doctrine, by which they might be saved;* but delight in error, that they may be at liberty to gratify their vicious inclinations.

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was to be *after the strong working of Satan, with all power, and signs, and miracles,* it is not improbable, that some of the miracles by which the corruptions of Christianity were introduced, may have been real miracles performed by evil spirits, called here *miracles of falsehood,* because they were done for the establishment of error. See Rev. xiii. 13, 14. where the same events are thought to be foretold.

The coming of the lawless one, with all power, and signs, and miracles of falsehood, plainly evinces, that Mahomet cannot be *the man of sin,* as some pretend. For instead of working miracles, he utterly disclaimed all pretensions of that sort. In like manner, and for the same reason, *the man of sin* cannot be the factious leaders of the Jews, in their revolt from the Romans, as Le Clerc and Whitby have affirmed; nor any of the heathen Roman emperors, as others have imagined. Besides, although these emperors exalted themselves above all other kings and princes, and opposed Christ very much, they did not apostatize from the Christian faith, nor sit in the temple of God.

Ver. 10.—1. *With all the deceit of unrighteousness.* Εν πασῃ απατῃ της αδικιας, is an Hebraism for *every unrighteous deceit.* The apostle means those feigned visions, and revelations, and other pious frauds, by which the corrupt clergy gained credit to their impious doctrines and practices.—Benson thinks this expression denotes those delusive arts and frauds, by which the false teachers pretended to make men pious without virtue; and to secure heaven to them without personal holiness; and damned all those who resisted their delusions.—The Popish legends, which have gained such credit as to be admitted in their public offices, furnish, as Doddridge observes, a most affecting comment on these words.

11 And for this cause God shall send them strong delusion, that they should believe a lie;

12 That they all might be damned who believed not

11 Και δια τετο πεμψει αυτοις ὁ Θεος ενεργειαν πλανης, εις το πιςευσαι αυτους τω ψευδει·

12 Ἱνα κριθωσι παντες οἱ μη πιςευσαντες τη αλη-

Ver. 11.—1. *For this cause, God will send to them the strong working of error:* That is, shall permit the strong working of error in their hearts. For the Hebrew verbs denoting action, are used to express, not the doing, but the permitting of that action. See Rom. ix. 18. note, and Prelim. Ess. iv. 4.—From this we learn, that as a punishment of their sins, God suffers wicked men to fall into greater sins. Wherefore, as the sin of the persons described in this passage, consisted in their not loving the truth, what could be more just or proper, than to punish them, by suffering them to fall into the belief of the greatest errors and lies? The Greek legislators and philosophers were punished in the same manner, by God's *giving them up to uncleanness, through the lusts of their own hearts,* Rom. i. 24. This being the course of things established by God, the consideration thereof ought strongly to excite us to cherish the love of truth.

2. *To their believing a lie.* Εις το πιςευσαι. This form of expression does not always denote the final cause, but oftentimes the effect simply: and therefore the clause might be translated, *so as they will believe a lie.* The *lie* here intended by the Spirit of God, I suppose, is the monstrous lie of *transubstantiation;* or, of the conversion of the bread and wine in the Lord's supper, into the real identical body and blood of Christ, through the will of the priest accompanying his pronouncing the words of institution; notwithstanding there is no change whatever produced in the accidents, or sensible qualities of these substances. This impudent fiction is, not only a palpable contradiction to the senses and reason of mankind, but a most pernicious falsehood, being the chief foundation of that fictitious power of pardoning sin, and of saving or damning men, according to their own pleasure, which the Romish ecclesiastics have blasphemously arrogated to themselves; and by which they make men utterly negligent of holiness, and of all the ordinary duties of life. Now seeing the strong working of error, ending in the belief of a lie, was to be sent on these men as a punishment for their not loving the truth, the clergy must be meant as well as the laity, because they in an especial manner loved not the truth, but had pleasure in unrighteousness, whereby their believing a lie being rendered highly criminal, will be punished with condemnation, ver. 12.

Ver. 12.—1. *That all may be condemned.* Ἱνα κριθωσι παντες, may be translated, *so that all shall be condemned.*—Κρινω, here hath the signification proper to κατακρινω, as κρισις often hath that of κατακρισις. This miserable end of the teachers and people, who reject true doctrine from

11 And for this cause, God[1] *will* send[1] *to* them *the strong-working of error*, (εις το, 154.) *to their believing* a lie.[2]

12 That *all may be condemned*,[1] who *have not*

11 *And for this cause, God*, as a punishment of their wickedness, *will permit the inworking of error* in the minds of these false teachers, to lead them *to believe a lie*, the most monstrous and pernicious that ever was invented.

12 *So that all*, both teachers and people, *shall be condemned, who have*

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from their delighting in sin, is written to put Christians in all ages on their guard, against corrupting the truth for the sake of wordly interest.

2. *Have not believed the truth, but have taken pleasure in unrighteousness.* Ευδοκησαντες, signifies both to take pleasure in a thing, and to approve of it. From this we learn, that it is not the simple ignorance of truth which exposes men to damation. In many cases this may be no fault in the ignorant. But it is men's refusing to believe, through their taking pleasure in unrighteousness, which will prove fatal to them; for a disposition of that sort, renders the wicked altogether incurable.

It is now time to inform the reader, that learned men have differed greatly in their interpretation of this famous prophecy. Nevertheless, the diversity of interpretation given of this and of the other prophecies of God, does not prove them uncertain. The facts and circumstances mentioned in these prophecies, are for the most part so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning, is to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees, in all its parts, to the prophetic description.

According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which shewed themselves more openly, after the empire received the faith of Christ, A. D. 312. and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the papal tyranny, with the descriptions of *the man of sin*, and of *the mystery of iniquity*, given in the writings of Daniel and Paul.

And first, we have shewed in note 1. on ver. 7. that the mystery of iniquity, or, the corrupt doctrines which ended in the errors and usur-

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the truth, but had pleasure in unrighteousness. θεια, αλλ' ευδοκησαντες εν τη αδικια.

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pations of the see of Rome, were working secretly in the apostle's days, as he affirms, ver. 7. and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers, did not spread so fast as they would otherwise have done. At least, they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way, by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees: a claim which, in after-times, the bishops of Rome transferred from general councils to themselves. It was in this period that the worship of saints, and angels, and images, was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God. In this period likewise, idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as, the miraculous cures, pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators: the feigned visions of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortification of the body, and living in solitude: the apparition of souls from purgatory, who begged that certain superstitions might be practised, for delivering them from that confinement. By all which, those assemblies of ecclesiastics, who by their decrees enjoined these corrupt practices, shewed themselves to be the *man of sin* and *lawless one* in his first form, whose coming was to be with all power, and signs, and miracles of falsehood, and who opposed every one that is called God, or an object of worship. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office of mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship. Neither did they yet sit in the temple of God, as God, and openly shew themselves to be God. These blasphemous

believed the truth, but *have taken* pleasure [2] in *iniquity.*

not believed the truth concerning the things which procure the pardon of sin and the favour of God, *because they have taken pleasure in iniquity.*

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phemous extravagances were to be acted in after-times, by a number of particular persons in succession; I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, should be taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favour, soon raised themselves above all other bishops; and by a variety of artifices, made the authority and influence of the whole body of the clergy, centre in themselves; and claimed that infallible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community, and of determining in the last resort all differences among the clergy, and of anathematizing every one who did not submit to their unrighteous decisions. In this manner, did the bishops of Rome establish in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dextrously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but of the clergy themselves, have for a long time been most grievously enthralled, in all the countries where Christianity was professed.

This height, however, of spiritual and civil power united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and more especially till the western empire was broken into the ten kingdoms, prefigured in Daniel's visions, by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves the sovereigns of Rome, and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things,* to shew that its dominion was founded in the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called themselves *the Vicars of Christ*, on pretence that Christ had transferred his whole authority to them. They also thought to change times, and laws, as Daniel foretold. For, as the vicars of Christ, they assumed the power of saving and damning men, at their own pleasure, and

13 But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth:

13 Ἡμεις δε οφειλομεν ευχαριϛειν τῳ Θεῳ παντοτε περι ὑμων, αδελφοι ηγαπημενοι ὑπο Κυριȣ, ὁτι ειλετο ὑμας ὁ Θεος απ᾽ αρχης εις σωτηριαν εν ἁγιασμῳ πνευματος, και πιϛει αληθειας·

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altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning in future, for money Moreover. they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them and wore out the saints of the Most High; for by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority, to carry on against those who adhered to the pure doctrine and worship of Christ, they destroyed incredible numbers of them. Nay by the terror of their excommunications and interdicts, they forced even the most powerful sovereigns to bend to their yoke. Thus *with their mouth did they speak very great things*. At length, they assumed the right of conferring kingdoms, and of deposing princes; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution. Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance; whereby they made void the most sacred of all moral obligations, the obligation of oaths. But this impious scheme of false doctrine, and the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth; that is, by the scriptures put into the hands of the laity, and by the preaching of true doctrine out of the scriptures.

Upon the whole, I think every impartial person who attentively considers the foregoing sketch, must be sensible, that in the bishops of Rome, all the characters and actions ascribed by Daniel to *the little horn*, and by Paul to *the man of sin*, and *the lawless one*, are clearly united. For, according to the strong working of Satan, with all power, and signs, and miracles of falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, shewing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of *the man of sin*, *the son of perdition*, and *the lawless one*. Farther, as it is said that the man of sin was to *be revealed in his season*, there

13 But we are bound to give thanks to God *always concerning* you, brethren beloved of the Lord, becaufe God (ειλετο) hath chofen you from the beginning [1] to falvation, through fanctification of *fpirit* [2] and belief of *truth*;

13 *But* I do not mean, that ye Theffalonians will be concerned either in this revolt againft God, or in the punifhment thereof. For *we are bound*, as I told you before (chap. i. 3.), *to give thanks to God always concerning you brethren greatly beloved of the Lord* Jefus: *becaufe God hath chofen you from the beginning to* obtain *falvation, through fanctification of your fpirit, and* through *belief of truth*;

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there can be little doubt, that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the feafon allotted to the man of fin, for revealing himfelf. Accordingly we know that in thefe ages, the corruptions of Chriftianity and the ufurpations of the clergy, were carried to the greateft height. In fhort, the annals of the world cannot produce perfons and events, to which the things written in this paffage can be applied with fo much fitnefs, as to the bifhops of Rome. Why then fhould we be in any doubt concerning the interpretation and application of this famous prophecy?

At the conclufion of our explication of the prophecy concerning the man of fin, it may be proper to obferve, that the events foretold in it, being fuch as never took place in the world before, and in all probability never will take place in it again, the foreknowledge of them was certainly a matter out of the reach of human conjecture, or forefight. It is evident therefore, that this prophecy, which from the beginning hath ftood on record, taken in conjunction with the accomplifhment of it verified by the concurrent teftimony of hiftory, affords an illuftrious proof of the divine original of that revelation of which it makes a part, and of the infpiration of the perfon from whofe mouth it proceeded.

Ver. 13.—1 *God*, ειλετο, *hath chofen you from the beginning to falvation.* According to Chandler, ειλετο denotes fuch a choice of a perfon to an office or honour, as puts it in his power to accept that office or honour, but leaves him at liberty to refufe it, if he pleafes. Farther, by απ' αρχης, he underftands the beginning of the gofpel, the firft preaching of it to the Theffalonians, and interprets the paffage thus: God, from the time the gofpel was firft preached to you, hath chofen you to falvation, and hath declared his choice of you by fanctifying you to his fervice, through the gifts of the Spirit and belief of the gofpel. But I rather think, απ' αρχης, here fignifies from the beginning of the world; a fenfe which the phrafe has, 1 John iii. 8. Alfo I am of opinion, that *fanctification of fpirit* denotes the fanctification of the Theffalonians through the influences of the Spirit; and that, *belief of the truth*, fignifies a real faith. So that, addreffing the Theffalonians as believers, his meaning is, Ye Theffalonians, and all true believers without exception, were included in the covenant which God made with mankind after the fall, in the view of Chrift's obedience to death; and were chofen to be heirs of falvation, through fanctification of fpirit, as the

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace,

14 Εις ὁ εκαλεσεν ὑμας δια τȣ ευαγγελιȣ ἡμων, εις περιποιησιν δοξης τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ.

15 Αρα ȣν, αδελφοι, ςηκετε, και κρατειτε τας παραδοσεις ἁς εδιδαχθητε ειτε δια λογου, ειτε δι' επιστολης ἡμων.

16 Αυτος δε ὁ Κυριος ἡμων Ιησους Χριςος, και ὁ Θεος και πατηρ ἡμων ὁ αγαπησας ἡμας, και δους παρακλησιν αιωνιαν και ελπιδα αγαθην εν χαριτι,

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the means, and through faith counted to them for righteousness. The same sentiment we have likewise, 1 Pet. i. 1, 2. See Ephes. i. 4, 5. 1 Thess. i. 4. notes

The judgment which the apostle passed on this occasion, concerning the Thessalonians, was not founded on any particular revelation concerning their state, but was merely a judgment of charity. He had discerned in the greatest part of them, from the first, a great love of truth, and had been witness to the operation of that love, in leading them to a holy manner of living; and therefore, concerning the most of them, he did not doubt of their continuing in holiness, through the efficacy of the same principle.

2. *Through sanctification of spirit.* The apostle uses the word *spirit*, here, in the sense which it has, 1 Thess. v. 23. where it denotes the *mind* or rational principle — 1 Pet. i. 2. *sanctification of spirit* signifies the cleansing of the mind from the errors of heathenism.

Ver. 15.—1. *Stand and hold fast.* Κρατειν is, to hold a thing in consequence of *victory*; and, therefore, to hold it firmly and surely, by the greatest exertion of strength.

2. *The traditions which ye have been taught.* In the apostle's writings, *traditions*, are these doctrines and precepts which persons divinely inspired taught, as the doctrines and precepts of God, whether they taught them by word of mouth, or by writing. Thus the apostle terms his doctrines in general *traditions*, 2 Thess. iii. 6. *Withdraw yourselves from every brother, who walketh disorderly, and not according to the tradition, which he received from us.* This appellation Paul gave to the doctrines and precepts of the gospel, on a double account; first, because they were delivered by Christ and by the Spirit to the apostles, merely on the authority of revelation: and, secondly, because the apostles

14 *To which* he called you, by our goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt.

14 *To which he called you, by* means of *our goſpel,* in order *to your obtaining* a ſhare *of the glorious inheritance,* which our *Lord Jeſus Chriſt will beſtow* on his faithful ſervants.

15 *Well then,* brethren, (ϛηκετε) ſtand and *hold faſt*[1] the traditions[2] which ye have been taught, whether by OUR word, or by our letter.

15 *Well then,* ſince they ſhall periſh who love not the truth, *brethren ſtand* firm, *and hold faſt thoſe precepts and doctrines, which ye have been taught, whether by our preaching, or by our letter;* and give no ear to thoſe, who ſay the end of the world is at hand.

16 *And may* our Lord Jeſus Chriſt himſelf, and God even our Father, *who* hath loved us[1] and *given* us everlaſting conſolation[2] and good hope through grace,[3]

16 *And* to enable you ſo to do, *I pray that our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us* all, as a father loves his children, *and* hath *given us everlaſting conſolation,* under the miſeries of life, *and a well founded hope* of eternal life, *through mere favour;*

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apoſtles delivered them to the world on the ſame authority, without attempting to prove them by any other argument. See Col. ii. 6. note. According to this account of the matter, the precept in the text, *Hold faſt the traditions which ye have been taught,* applies to none but to the doctrines and precepts which the apoſtles, and other inſpired teachers, delivered to the world as revelations from God. And no doctrines merit the name of *traditions,* in the ſcripture ſenſe of the word, but ſuch as were taught by the apoſtles of Chriſt, or by other ſpiritual men, who received them by immediate revelation from him. And though the inſpired teachers, to whom theſe doctrines were revealed, communicated them to the world, firſt of all by word of mouth, they cannot now be known to be theirs, but by their holding a place in thoſe writings, which are allowed to be the genuine productions of theſe inſpired teachers. The traditions, therefore, on which the church of Rome lays ſo great a ſtreſs, are of no manner of value.

Ver. 16.—1. *May our Lord Jeſus Chriſt, and God, even our Father, who hath loved us.* This, and what follows, though ſtanding immediately connected with *God even our Father,* muſt be underſtood as repeated concerning *our Lord Jeſus Chriſt,* unleſs ὁ αγαπησας is put for οἱ αγαπησαν which is ſcarcely to be admitted: For the clauſe, *may our Lord Jeſus Chriſt,* will be a ſentence without meaning, if it is not completed in one or other of the methods juſt now mentioned. In this paſſage, the ſame operation is aſcribed to the Son as to the Father, agreeably to what Chriſt himſelf hath told us, John v. 19. *What things ſoever he doth, theſe alſo doth the Son likewiſe.*

2. *And*

17 Comfort your hearts, and ſtabliſh you in every good word and work.

17 Παρακαλεσαι ὑμων τας καρδιας, και ϛηριξαι ὑμας εν παντι λογῳ και εργῳ αγαθῳ.

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2. *And given us everlaſting conſolation.* That is, the means of never-failing conſolation; as is plain from the following verſe, in which the apoſtle wiſhes, that Chriſt and God might actually comfort their hearts.

3. *And good hope through grace.* *Good hope* is an emphatical expreſſion, ſignifying hope, not of ordinary bleſſings, but of ſuch as are great

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CHAP. III.

View and Illuſtration of the Matters contained in this Chapter.

IN the end of the foregoing chapter, by praying God to comfort and eſtabliſh the Theſſalonians, the apoſtle inſinuated, that God's aſſiſtance, obtained, whether by their own prayers, or by the prayers of others, is the beſt preſervative from apoſtaſy and ſin. Wherefore St. Paul, at this time, being deeply affected with the malice and rage of the unbelieving Jews, who, while Gallio was proconſul of Achaia, had made an inſurrection, in which his life was endangered, he beſought the Theſſalonians to pray to God in behalf of him and his aſſiſtants; that, by their bold and faithful preaching, the goſpel might be as ſpeedily and ſucceſsfully propagated through the world, as it had been among the Theſſalonians, ver. 1.—and that they might be delivered from thoſe brutiſh and unreaſonable men of the Jewiſh nation, who pretended to have faith in the true God, but had it not, ver. 2.—However, that the malice of the Jews might not terrify the Theſſalonians too much, he put them in mind of the power and faithfulneſs of Chriſt, who will not ſuffer his ſervants to be tempted above what they are able to bear, ver. 3.—then prayed God to direct them all to that which was good, ver. 4.—And becauſe his former letter had not reclaimed the diſorderly among them, he, in the name and by the authority of Chriſt, commanded the faithful to avoid the company and converſation of them, who had not obeyed his former

17 Comfort your hearts, and *establish*[1] you in every good word and work.

17 *Comfort your hearts* under afflictions for the gospel, *and establish you in every good doctrine and practice* in opposition to the attempts of impostors to seduce you.

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great and lasting, and the hope of which is well founded, being founded in the grace and favour of God, which is unchangeable.

Ver. 17. *Establish you.* Στηριξαι, signifies to support a thing in such a manner as to render it firm, and preserve it from falling. Here it is applied to the mind, and denotes the establishment of it in the belief of every good doctrine, and in the practice of every virtue, by strengthening its faculties and giving it just views of the doctrines and precepts, of religion, and by infusing into it a sincere love of both.

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former order concerning working for their own maintenance, ver. 6.—And to add the more weight to his command, he put the Thessalonians in mind, that when he and his assistants were with them, they did not, on pretence of their being employed in preaching the gospel, lead an idle life, ver. 7.—nor intrude themselves into the houses of the rich, nor live on other people's labour; but wrought daily for their own maintenance, ver. 8.—This course they followed, not because they had no right to maintenance from their disciples, but to make themselves examples of prudent industry to the Thessalonians, ver. 9.—Farther, he put them in mind, that when he was with them, he commanded, if any man did not work, none of them should give him to eat, ver. 10.—And, because he was informed, that there were still among them persons who did not work at all, but who went about idly, observing and censuring other people's actions, pretending perhaps, that, as the day of judgment was at hand, to employ themselves in worldly affairs, was inconsistent with the care of their salvation, ver. 11.—such idle persons he commanded immediately to correct their disorderly way of living, ver. 12.—and the faithful he exhorted, not to become weary of honestly working for their own maintenance, and of doing acts of charity to the really needy, ver. 13.—At the same time, that his injunctions might be better obeyed by the disorderly than formerly, he desired the rulers of the church, if any refused to do the things commanded in this letter, to point them out to the faithful, that they might put them to shame, by avoiding their company,

company, as he had directed, ver. 14.—yet they were not to regard them as enemies, but to admonish them as brethren, who might still be reclaimed, ver. 15.—Next, to shew his great affection to the Thessalonians, he prayed for all manner of happiness

Old Translation.	Greek Text.
CHAP. III. 1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you;	1 Το λοιπον προσευχεσθε, αδελφοι, περι ἡμων, ἱνα ὁ λογος του Κυριου τρεχῃ, και δοξαζηται καθως και προς ὑμας·
2 And that we may be delivered from unreasonable and wicked men: for all *men* have not faith.	2 Και ἱνα ῥυσθωμεν απο των ατοπων και πονηρων ανθρωπων· ου γαρ παντων ἡ πιστις.
3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.	3 Πιστος δε εστιν ὁ Κυριος, ὁς στηριξει ὑμας και φυλαξει απο του πονηρου.
4 And we have confidence in the Lord touching you, that ye both do and will	4 Πεποιθαμεν δε εν Κυριῳ εφ᾽ ὑμας, ὁτι α παραγ-

Ver. 1. *Even as among you.* This is a very high commendation of the Thessalonian brethren, and was designed to encourage them in their attachment to the gospel.

Ver. 2.—1. *Delivered from brutish and wicked men.* Ατοπων, which I have translated, *brutish men*, literally signifies *men who have no place:* that is, who deserve to have no place in society; consequently unreasonable, brutish men, who act merely from the impulses of their passions, and who, like wild beasts, should be avoided. No doubt the apostle, when he wrote this, had the heathen priests and philosophers in his eye, as well as the unbelieving Jewish zealots. Yet seeing the latter were so exceedingly enraged against him for preaching salvation to the Gentiles without requiring them to obey the law Moses, that they followed him from place to place, and raised a furious storm of persecution against him wherever they found him, by inflaming both the rulers and the people against him; it is not improbable that they were particularly pointed at in this passage; especially as they had lately made an insurrection at Corinth, with an intention to have the apostle put to death.

2. *For all men have not faith. Faith*, in this passage, does not signify the actual belief of the gospel, but such a desire to know and to do

pineſs to them, ver. 16.—Laſtly, to authenticate this epiſtle, the apoſtle, with his own hand, wrote the ſalutation; and declared it to be the mark, by which all his genuine letters might be diſtinguiſhed from ſuch as were forged, ver. 17.—and finiſhed this epiſtle with his apoſtolic benediction, ver. 18.

NEW TRANSLATION.

CHAP. III. 1 Finally, brethren, pray for us, that the word of the Lord may *run*, and be glorified, even as (προς, 293.) *among* you.[1]

COMMENTARY.

CHAP. III. 1 *To conclude, brethren, pray*, both in public and in private, *for us*, that we *may have* liberty to preach every where (Col. iv. 3.) with courage (Epheſ. vi. 16.) and fidelity, *that the goſpel may be quickly ſpread, and be glorified* by the faith and obedience of mankind, even *as* it is *among you.*

2 And that we may be delivered from *brutiſh*[1] and wicked men, for all men have not faith.[2]

2 *And that we may be delivered from brutiſh and ill-diſpoſed men*, ſuch as the heathen prieſts, but eſpecially the unbelieving Jewiſh zealots. *For all men have not faith*; have not a deſire to know and do the will of God.

3 (Δε, 100.) *However*, the Lord is faithful who *will eſtabliſh and* keep you from *the evil one.*[1]

3 *However*, though they perſecute you, *the Lord* Jeſus *is faithful, who*, according to his promiſe, *will eſtabliſh and keep you from* being ſeduced by the *devil*, and his inſtruments.

4 *For we are perſuaded* in the Lord *concerning* you, that the things

4 *For, by our knowledge of the faithfulneſs of the Lord, we are perſuaded concerning you, that the things which*

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do the will of God, as will diſpoſe a perſon to believe the goſpel, when fairly propoſed to him.—In this the apoſtle glances not only at the Jews, who boaſted of their faith in the true God, and in the revelations of his will which he had made to them, but at the Greek philoſophers likewiſe, who had aſſumed to themſelves the pompous appellation of *lovers of wiſdom* or truth.

Ver. 3. *Keep you from the evil one*, απο τε πονηρε. This is the name given in other paſſages of ſcripture, to the devil, Matth. vi. 13. xiii. 19. 38. Epheſ. vi. 16.—The apoſtle aſſured the Theſſalonians that the Lord Jeſus would eſtabliſh and keep them from the evil one, to prevent their being too much diſtreſſed with fear for their own perſeverance, when they found him ſo anxious to be delivered from brutiſh and wicked men.

Ver. 4.

do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us; for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

γελλομεν ὑμιν, και ποιειτε και ποιησετε.

5 Ὁ δε Κυριος κατευθυναι ὑμων τας καρδιας εις την αγαπην τȣ Θεȣ, και εις ὑπομονην τȣ Χριςȣ.

6 Παραγγελλομεν δε ὑμιν, αδελφοι, εν ονοματι τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, ςελλεσθαι ὑμας απο παντος αδελφου ατακτως περιπατȣντος, και μη κατα την παραδοσιν ἡν παρελαβε παρ' ἡμων.

7 Αυτοι γαρ οιδατε πως δει μιμεισθαι ἡμας· ὁτι ȣκ ητακτησαμεν εν ὑμιν·

8 Ουδε δωρεαν αρτον εφαγομεν παρα τινος· αλλ' εν κοπῳ και μοχθῳ, νυκτα και ἡμεραν εργαζομενοι, προς το μη επιβαρησαι τινα ὑμων.

Ver. 4. *Ye both do and will do.* The apostle in this expresses his good opinion of the greatest part of the Thessalonian brethren, but not of every one of them without exception, as is plain from verses 11.—14.

Ver. 5.—1. *May the Lord direct your hearts to the love of God,* και εις ὑπομονην, *and to the patience of Christ.* May the Lord direct your heart to imitate the love which God hath shewed to mankind, and the patience which Christ exercised under suffering. This sense, *the patience of Christ* has, Rev. i. 9. *a partaker in the kingdom and patience of Jesus Christ.* Others by *the love of God,* understand the Thessalonians *love to God;* and by *the patience of Christ,* their patient waiting for the second coming of Christ, mentioned 1 Thess. i. 10. But I prefer the first sense, for the reason assigned in the next note.

2. *And to the patience of Christ.* As *the patience of Job* is the patience of which Job was so great an example, so *the patience of Christ* is the patience which he exercised in his sufferings.

Ver. 6.—1. *Walketh disorderly.* Ατακτοι, *disorderly persons,* are they who profess to be subject to the discipline of the gospel, yet do not

 walk

which we *commanded* you, ye both do, and will do.[1]

we have commanded you, he enables you, and will still enable you to perform.

5 *Now may* the Lord direct your hearts *to* the love of God,[1] and *to the patience of* Christ.[2]

5 *Now, May the Lord, direct your hearts to the love of God, and to the patience which Christ exercised* in all his afflictions, that ye may be preserved from apostacy.

6 Now we command you, brethren, *by* the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother *who* walketh disorderly,[1] and not *according* to the tradition[2] which he received *from* us.

6 In my former letter (chap. v. 14.), I ordered your rulers to rebuke them who walked disorderly; but their rebukes have been disregarded. Wherefore, *now we command you, brethren, by the authority of our Lord Jesus Christ, that ye shun the company of every brother, who,* having been once and again admonished, still *walketh disorderly, and not according to the precepts which he received from me.*

7 For yourselves know how ye ought to *imitate* us: *because we did not walk* disorderly among you;

7 My own conduct entitles me to rebuke the disorderly. *For yourselves know, that ye ought to imitate me, because I did not go about in idleness among you,* meddling in other people's affairs.

8 Neither did we eat *bread as a gift from any one,* but with labour and *toil we* wrought night and day, *in order not to overload* any of you.

8 *Neither did I eat meat as a gift from any one, but with* great *labour and fatigue I wrought daily* for my own maintenance and for the maintenance of my assistants (Acts xx. 34.) *in order* that I might *not overload any of you* with maintaining us.

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walk according to its precepts. See 1 Thess. v. 14. note 1. What the apostle condemned under this description, was *idleness* (ver. 11.) and by the solemnity with which he introduces his charge, we are taught that it is most offensive to God, and dangerous to ourselves and others, to encourage, by our company and conversation, such as live in the practice of any open and gross sin. May all who have a regard to religion, attend to this! The same charge is repeated, ver. 14. See note 2. on that verse.

2. *Tradition, which he received from us.* See chap. ii. 15. Col. ii. 6. notes.

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

9 Ουχ᾽ ὁτι ȣκ εχομεν εξȣσιαν, αλλ᾽ ἱνα ἑαυτȣς τυπον δωμεν ὑμιν εις το μιμεισθαι ἡμας.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

10 Και γαρ ὁτε ημεν προς ὑμας, τȣτο παρηγγελλομεν ὑμιν, ὁτι ει τις ȣ θελει εργαζεσθαι, μηδε εσθιετω.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

11 Ακȣομεν γαρ τινας περιπατȣντας εν ὑμιν ατακτως, μηδεν εργαζομενȣς, αλλα περιεργαζομενȣς.

12 Now them that are such we command, and ex-

12 Τοις δε τοιȣτοις παραγγελλομεν, και παρακαλȣ-

Ver. 9.—1. *Not because we have not right.* When our Lord first sent out the twelve to preach, he said to them, Matth. x. 9. *The workman is worthy of his meat;* and by so saying, conferred on his apostles a right to demand maintenance from those to whom they preached. See 1 Cor. ix. 4. note. This right Paul did not insist on among the Thessalonians, but wrought for his own maintenance, while he preached to them. Lest, however, his enemies might think this an acknowledgment that he was no apostle, he here asserted his right, and told them, that he had demanded no maintenance from them, to make himself a pattern to them of prudent industry.

2. *That we might give ourselves to you for a pattern.* The apostle's working for his maintenance, ought to have put the idle among the Thessalonians to shame, who perhaps excused themselves from working, on pretence they were attending to their neighbours' affairs. For if the apostle did not make the necessary and laborious work of preaching the gospel an excuse for not working, the Thessalonians had no reason to excuse themselves from working, on pretence of their minding other people's affairs; which in truth was but officious meddling.

Ver. 10. *If any one will not work, neither let him eat.* From this precept of the gospel, we learn that all men, without distinction, ought to employ themselves in some business or other which is useful; and that no man is entitled to spend his life in idleness. From the lower classes of mankind it is required, that they employ themselves in agriculture, or in the mechanic arts, or in such other services as are necessary to society. And from them who are in higher stations, such exercises of the mind are expected, as may advance the happiness of others, either in this life, or in that which is to come. Whether, therefore, we fill higher or lower stations, let us apply ourselves diligently

9 Not becauſe we have not *right*,[1] but *that we might give ourſelves to you for a pattern*,[2] *to imitate us*.

9 This courſe I followed, *not becauſe I had not right* to maintenance from you as an apoſtle; *but that I might give myſelf*, *to* ſuch of *you* as are diſpoſed to be idle, *for an example of induſtry*, in which ye ought *to imitate me*.

10 (Και γαρ, 93.) *And therefore*, when we were with you, this we commanded you, that if any *one will* not work, neither *let him* eat.[1]

10 *And therefore when I was with you*, *this I commanded*, *that if any perſon* among you capable of working, *will not work* for his own maintenance, *let him not eat* of your meat, leſt it encourage him in his idleneſs.

11 For we hear that there are ſome *who STILL* walk among you diſorderly.[1] not working at all, but *prying into other people's affairs*.

11 This injunction I now renew, *becauſe I hear that there are ſome who ſtill walk among you diſorderly*, contrary to reaſon, and to the goſpel, *applying themſelves to no uſeful labour*, *but* going about *prying into other people's affairs*; miſrepreſenting what they have heard and ſeen.

12 [1]Now them *WHO ARE* ſuch we command

12 *Now ſuch* idle paraſites, *I command*, by the authority, *and beſeech*

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gently to ſuch uſeful occupations, as are ſuitable to our particular rank, that when we give account of ourſelves to God, we may be found to have lived not altogether uſeleſsly in the world.—This paſſage of the word of God ought likewiſe to be regarded by ſuch as go about begging their bread, notwithſtanding they are able, and have opportunity, to work for their own maintenance. In the apoſtle's judgment, ſuch have no right to maintenance, and therefore to give them alms is to encourage them in vice; a practice which the apoſtle has forbidden, ver. 6. and ſhould be avoided by all conſcientious Chriſtians, leſt by ſupplying ſuch diſorderly perſons' wants, they make themſelves acceſſaries to their idleneſs and wickedneſs.

Ver. 11. *We hear that there are ſome who ſtill walk among you diſorderly*. From this it appears, that after writing the former letter, the apoſtle had received a particular account of the ſtate of the Theſſalonian church. Probably the meſſenger who carried that letter, gave him an account of their affairs at his return; or brought him a letter from ſome of the paſtors of the church, wherein they informed him of their ſtate. The things mentioned, chap. ii. 1, 2. afford another proof of this. Beſides, the apoſtle would not ſo ſoon have wrote a ſecond letter to the Theſſalonians, if he had not been informed of ſome particulars which made it neceſſary.

 Ver. 12.

hort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now, the Lord of peace himself give you peace always, by all means. The Lord *be* with you all.

μεν δια του Κυριου ἡμων Ιησου Χριϛου, ἱνα μετα ἡσυχιας εργαζομενοι, τον ἑαυτων αρτον εσθιωσιν.

13 Ὑμεις δε, αδελφοι, μη εκκακησητε καλοποιουντες·

14 Ει δε τις ουχ ὑπακουει τῳ λογῳ ἡμων δια της επιϛολης, τουτον σημειουσθε· και μη συναναμιγνυσθε αυτῳ, ἱνα εντραπῃ.

15 Και μη ὡς εχθρον ἡγεισθε, αλλα νουθετειτε ὡς αδελφον.

16 Αυτος δε ὁ Κυριος της ειρηνης δῳη ὑμιν την ειρηνην δια παντος εν παντι τροπῳ. Ὁ Κυριος μετα παντων ὑμων.

Ver. 12. *We command and beseech.* To his command, the apostle added *earnest intreaty;* and he did so by the authority and direction of Christ. The meaning may be as in the commentary.

Ver. 13. *Be not weary in well doing.* Μη εκκακησητε, properly signifies, do not flag through sloth or cowardice. See Eph. iii. 13. note 1. The Thessalonians were not to flag in the performance either of their civil, or of their religious duties.

Ver. 14.—1. *Point out that man.* A like direction is given, Rom. xvi. 17. 1 Cor. v. 9. 11. 13. Phil. iii. 17. Beza thinks the word σημειουσθε, *put a mark* upon that man, means *excommunicate him;* to which meaning the subsequent clause seems to agree. Grotius construes the words δια της επιϛολης, with τουτον σημειουσθε: *give me notice of that man by a letter.* But the phrase in that sense is not common. See Benson on the passage.

2. *Keep no company with him, that he may be ashamed.* From this and other passages, particularly, Matt. xviii. 15.—17. Tit. iii. 10. and ver. 6. of this chapter, it appears that Christ hath established a wholesome discipline in his church, to be exercised by the pastors and people for reclaiming those who sin. This discipline does not consist in corporal punishments, imprisonments, fines, and civil incapacities; but in the

and *beseech*[1] by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

by the love of *our Lord Jesus Christ, that* forbearing meddling in any shape with other people's affairs, and *remaining quietly at home, they work and feed themselves with their own meat.*

13 *And* ye, brethren, be not weary[1] in well-doing.

13 *And ye, brethren,* who hitherto by your honest industry, have not only fed yourselves, but the poor, *do not flag in that good work.*

14 (Δε) *Now,* if any *one* do not obey our (λογω, 60.) *command in* this letter, *point out* that man,[1] and *keep* no company with him, that he may be ashamed.[2]

14 *Now if any one do not obey our command* given to all *in this letter,* that they work for their own maintenance, *do ye,* the rulers of the church, *point out that man* to the rest, *that,* as I said before, ver. 10. *none of you may keep company with him,* in order that being shunned by all as an evil doer, *he may be ashamed* of his conduct, and amend.

15 Yet *do not* count HIM as an enemy, but admonish HIM as a brother.

15 *Yet do not behave towards him as an infidel,* who is incorrigible, *but* in your public discourses, and in private, as ye have opportunity, *admonish him as a brother,* who may still be reclaimed.

16 *And may* the Lord of peace[1] himself, give you peace always, *in every shape.* The Lord BE with you[2] all.

16 *And may Christ, the author of all happiness, himself give you happiness in every shape,* by bestowing on you diligence in your worldly business, concord among yourselves, and good agreement with your heathen neighbours. *The Lord be with you all,* to direct you.

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the administration of admonitions and rebukes. When these are without effect, and the offender continues impenitent, he is to be excluded from joining the church in the offices of religion. In that case, however, the faithful must not lose, either their affection for the offending party, or their hope of his recovery; but must continue to admonish him as a brother, till he appears incorrigible. When this happens, he is to be cast out of the society, and avoided as a person with whom to have any intercourse, except in the offices of humanity, would be dangerous. Matt. xviii. 17.

Ver. 16.—1. *The Lord of peace.* The apostle calls Christ *the Lord of peace,* in allusion to Isaiah ix. 6 where he is foretold under the character of the *prince of peace,* because he was to reconcile Jews and Gen-

17 The salutation of Paul, with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

17 Ὁ ασπασμος τῃ εμῃ χειρι Παυλου, ὁ εςι σημειον εν πασῃ επιςολῃ· ὑτω γραφω.

18 Ἡ χαρις του Κυριου ἡμων Ιησου Χριςου μετα παντων ὑμων. Αμην.

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tiles to God and to one another, making peace between God and them; and *making of two one new man,* whose members are to live in peace with one another.—This prayer the apostle subjoins to the foregoing command, to intimate, that if the rulers of the church are faithful in their exhortations and admonitions, it is to be expected that the Lord will follow their labours with his blessing, and make them effectual for producing peace and righteousness among the members of his body.

2. *The Lord be with you all.* This wish is founded on Christ's promise, Matt. xxviii. 20. *Lo, I am with you alway, even unto the end of the world.* With this promise Paul may have been made acquainted by revelation.

Ver. 17.

CONCLUSION.

AS the first epistle to the Thessalonians contains a formal proof of the divine original of the gospel, founded on the knowledge and experience of the persons to whom it was addressed, its primary intention was to establish them in the faith of the gospel. Yet, like the other inspired writings, it was calculated for the benefit of all the churches of Christ to the end of the world. Accordingly, it hath been of singular use to them in every age; for, from it we learn what the facts and circumstances were, on which the apostles built their pretensions to a divine commission, and by which they persuaded mankind to embrace the gospel. And our knowledge of these facts and circumstances leads us to believe, that the rapid progress of the gospel was owing, neither to fraud, nor to enthusiasm, nor to the power of the sword, but to the excellent nature of the gospel; the holy lives of its first preachers and professors; the undeniable miracles which the apostles wrought in proof of their mission from God; the gifts of the Spirit which they bestowed on their converts; the witness which they bare to the

17 The ſalutation of Paul with mine own hand, which is the token[1] in every epiſtle: *thus* I write.

17 *The ſalutation of* me, *Paul*, written *with mine own hand, which is the token in every epiſtle*, by which ye may diſtinguiſh my genuine letters. *In this manner I write.*

18 The grace of our Lord Jeſus Chriſt BE with you all. Amen.

18 *May the graces* which ſhone *in our Lord Jeſus Chriſt, remain with you all. Amen.* See Eph. vi. 24. note 2.

Ver. 17. *The ſalutation, &c. which is the token in every epiſtle.* Paul commonly employed one to write, or at leaſt to make a fair copy of his letters, eſpecially if they were of any length. Wherefore, as impoſtors had now begun to forge letters in his name (2 Theſſ. ii. 2.), to prevent the ill conſequences of that fraud, he wrote the ſalutation in all his letters with his own hand. And that the faithful at Theſſalonica might be able to diſtinguiſh his genuine letters from ſuch as were forged, he deſired them to take particular notice of that mark. It ſeems the apoſtle's converts were generally acquainted with his handwriting.—Doddridge inſinuates, that Paul may have dictated ſome of his epiſtles, while his hands were employed in the labours of his occupation of tent-making, and ſays, This may account for ſome ſmall inaccuracies of ſtyle at which little minds have been offended, but which good judges eaſily know how to excuſe.

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reſurrection of their maſter; and their appealing to that great miracle, in proof that according to his promiſe, he will return from heaven to reward the righteous, and to puniſh the wicked. For theſe being matters of fact, obvious to the ſenſes of mankind, the vulgar, equally with the learned, were able to judge of them; and being ſtrongly impreſſed by them, great numbers of them became Chriſt's diſciples. Wherefore, although no miracles are now wrought in confirmation of the goſpel, and the ſpiritual gifts have long ago ceaſed in the church, we have ſtill abundant evidence of the divinity of our religion. The firſt epiſtle to the Theſſalonians affords a convincing proof, that the goſpel was eſtabliſhed in the chief city of the province of Macedonia, by its own intrinſic excellence, accompanied with miracles and with the exerciſe of the ſpiritual gifts, notwithſtanding the philoſophers, of whom there were many in Theſſalonica, endeavoured to overturn it by reaſoning; and the unbelieving Jews, to ſtop its progreſs, ſtirred up the

 heathens

heathens to perſecute thoſe who profeſſed it. For, the miracles and ſpiritual gifts which accompanied the preaching of the goſpel, rendered it ſuperior to all oppoſition.

The ſecond epiſtle to the Theſſalonians, although it was written to correct a particular error, being an illuſtrious monument of the inſpiration of its author, affords to us, who live in theſe later times, an additional, and I may ſay an increaſing evidence of the truth of our religion. Certain falſe teachers, by miſinterpreting an expreſſion or two in the apoſtle's firſt epiſtle, had made the Theſſalonians believe, that the coming of Chriſt to raiſe the dead, and carry the righteous into heaven, was at hand, and thereby had occaſioned them to neglect their worldly affairs. To undeceive them, the apoſtle, in his ſecond epiſtle, aſſured them, that, before the coming of Chriſt, a great apoſtacy or defection from the true faith and practice of the goſpel would take place in the church; that that defection would not happen all at once, but would proceed by ſlow degrees to the height and extent determined; and that to carry it to that height, a long ſeries of ages was requiſite. And, to ſhew, that the apoſtacy would be of a long continuance, the apoſtle foretold the particulars of which it was to conſiſt, deſcribed the perſons by whom it was to be introduced, and diſcovered the vile arts, by which they were to eſtabliſh it. Withal, that the Theſſalonians might not be too much afflicted with the foreſight of the evils which the apoſtacy would occaſion, and that the faithful who beheld theſe evils, might not be tempted to think God had caſt off all care of his church, the apoſtle foretold, that the apoſtacy would be deſtroyed; but in as gradual a manner as it had been introduced. And even deſcribed the means by which it would be deſtroyed; namely, by the ſcriptures put into the hands of the people, and by the preaching of the true doctrine of the goſpel out of the ſcriptures; ſo that the eyes of the people, long blinded by the arts of the deceivers, being opened, they would at length diſcern and acknowledge the truth.—No events ſimilar to theſe having ever taken place in any prior age of the world, the prediction of them by the apoſtle, and their happening exactly as they were foretold, to us, who have ſeen the riſe and progreſs, and begun deſtruction of the apoſtacy, are ſuch a demonſtration of the inſpiration of St. Paul, and of the truth of our religion, as cannot be gainſaid.

The matters contained in the two epiſtles to the Theſſalonians being of ſuch importance, we may believe, that the Preſidents of the Theſſalonian church, in obedience to the apoſtle's adjuration

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in his firſt epiſtle, took care to have both of them frequently read to the people in their public aſſemblies; who conſidering them, as expreſſions of their ſpiritual father's love to them, and of his earneſt concern for their ſalvation, would hear them read with pleaſure, and be greatly ſtrengthened and comforted by them.—May the reading of theſe excellent writings have the ſame happy effects on the diſciples of Chriſt, to the end of time.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's FIRST EPISTLE

TO

TIMOTHY.

PREFACE.

SECT. I. *The History of Timothy's Conversion to Christianity.*

PAUL and Barnabas, in the course of their first apostolical journey among the Gentiles, having come to Lystra, a city of Lycaonia, in the Lesser Asia, Acts xiv. 6. preached there some time, and converted a pious Jewish woman, named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, 2 Tim. i. 5.—Soon after this, *Timothy*, Eunice's son, who had been brought up by his mother and grandmother, in the Jewish religion, and in the knowledge of the scriptures, 2 Tim. iii. 15. being greatly affected by the apostle's discourses, believed.—From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch in Syria to Lystra, the second time, they so praised Timothy,

thy, that *him would Paul have to go forth with him*, Acts xvi. 2, 3. The teſtimony of the brethren, however, was not the only reaſon of this choice. Timothy was pointed out as a fit perſon to be ordained an *evangeliſt*, by a revelation made, either to Paul himſelf, or to ſome of the Chriſtian prophets in Lyſtra, 1 Tim. i. 18. In the mean time, Timothy, though a Jew, not having been circumciſed by reaſon that his father was a *Greek* or Gentile, it was proper he ſhould bear that mark of his deſcent; becauſe, without it, the Jews would have looked on him as a Gentile, and have deſpiſed his inſtructions. This, and not any opinion that circumciſion was neceſſary to ſalvation, determined the apoſtle to propoſe, and Timothy to receive the rite by which the Jews, from the earlieſt times, had been diſtinguiſhed from the reſt of mankind. Afterwards, the eldership at Lyſtra, the more ſtrongly to impreſs Timothy with a ſenſe of the importance of the function he had undertaken, ſolemnly ſet him apart to the office of an *evangeliſt*, by the laying on of their hands, 1 Tim. iv. 14. and by prayer. This was followed by the laying on of the apoſtle's hands, for the purpoſe of communicating to Timothy the gifts of the Holy Ghoſt, 2 Tim. i. 6.

Timothy, thus prepared to be the apoſtle's fellow-labourer in the goſpel, accompanied him and Silas when they viſited the churches of Phrygia, and delivered to them the decrees of the apoſtles and elders at Jeruſalem, freeing the Gentiles from the law of Moſes as a term of ſalvation. Having gone through theſe countries, they at length came to Troas, where Luke joined them, as appears from the phraſeology of his hiſtory, Acts xvi. 10, 11, &c.—In Troas, as was mentioned, Pref. to 1 Theſſ. ſect. 1. a viſion appeared to Paul, directing them to go into Macedonia. Looſing therefore, from Troas, they all paſſed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Chriſtian Church. From Philippi they went to Theſſalonica, leaving Luke at Philippi; as appears from his changing the phraſeology of his hiſtory at ver. 40. We may therefore ſuppoſe, that, at their departing, they committed the converted at Philippi to Luke's care.—In Theſſalonica, they were oppoſed by the unbelieving Jews, and obliged

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to flee to Berœa, whither the Jews from Theſſalonica followed them. To elude their rage, Paul, who was moſt obnoxious to them, departed from Berœa by night to go to Athens, leaving Silas and Timothy in Berœa. At Athens Timothy came to the apoſtle, and gave him ſuch an account of the afflicted ſtate of the Theſſalonian brethren, as induced him to ſend Timothy back to comfort them. See Pref. to 1 Theſſ. ſect. 1.—After that Paul preached at Athens; but with ſo little ſucceſs, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and aſſiſted in converting the Corinthians. And when he left Corinth, they accompanied him, firſt to Epheſus, then to Jeruſalem, and after that to Antioch in Syria.—Having ſpent ſome time in Antioch, Paul ſet out with Timothy on his third apoſtolical journey, in which, after viſiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Epheſus the ſecond time, and there abode long. In ſhort, from the time Timothy firſt joined the apoſtle as his aſſiſtant, he never left him, except when ſent by him on ſome ſpecial errand. And by his affection, fidelity, and zeal, he ſo recommended himſelf to all the diſciples, and acquired ſuch authority among them, that Paul inſerted his name in the inſcription of ſeveral of the letters which he wrote to the churches, to ſhew that their doctrine was one and the ſame. His eſteem and affection for Timothy, the apoſtle expreſſed ſtill more conſpicuouſly, by writing to him thoſe excellent letters in the canon, which bear his name; and which have been of the greateſt uſe to the miniſters of the goſpel, ever ſince their publication, by directing them to diſcharge all the duties of their function, in a proper manner.

Sect. II. *Of the Time when the firſt Epiſtle to Timothy was written.*

In the third verſe of the firſt chapter of this epiſtle, the apoſtle ſaith, *As I entreated thee to abide in Epheſus, when going into Macedonia, ſo do; that thou mayeſt charge ſome not to teach differently.* From this it is plain, 1. That Timothy was in Epheſus when the apoſtle wrote his firſt letter to him.—2. That he had been left

left there by the apoſtle, who at parting with him, entreated him to abide in Epheſus.—3. That this happened when Paul was going from Epheſus into Macedonia.—And 4. That he entreated Timothy to abide in Epheſus for the purpoſe of charging ſome teachers in that church, not to teach differently from the apoſtles.

In the hiſtory of the acts of the apoſtles, there is no mention of Paul's going from Epheſus into Macedonia, but once; namely, after the riot of Demetrius, Acts xx. 1. For which reaſon, Theodoret among the ancients, and among the moderns, Eſtius, Baronius, Capellus, Grotius, Lightfoot, Salmaſius, Hammond, Witſius, Lardner, Benſon, and others, have given it as their opinion, that the apoſtle ſpeaks of that journey in his firſt epiſtle to Timothy. Yet, if I am not miſtaken, the following circumſtances will ſhew their opinion to be ill founded.

1. When the apoſtle went from Epheſus into Macedonia, as related Acts xx. 1. Timothy was not in Epheſus, having gone from that city into Macedonia with Eraſtus, by the apoſtle's direction, Acts xix. 22. And, in the firſt epiſtle to the Corinthians, which was written after Timothy's departure from Epheſus, we are informed that he was to go from Macedonia to Corinth, 1 Cor. iv. 7. *I have ſent to you Timothy.*—1 Cor. xvi. 10. *If Timothy be come, take care that he be among you without fear.* Ver. 11. *Send him forward in peace, that he may come to me: for I expect him with the brethren.* But before Timothy returned from Corinth, the apoſtle left Epheſus, and went into Macedonia, where the brethren above mentioned met him, 2 Cor. ii. 12, 13. having Timothy in their company; as is plain from his joining the apoſtle in his ſecond epiſtle to the Corinthians, which all agree was written from Macedonia, immediately after the brethren from Corinth gave the apoſtle an account of the ſucceſs of his firſt letter. Wherefore, ſince Timothy was not in Epheſus when the apoſtle left that city after the riot, it could not be the occaſion, on which the apoſtle ſaid to him, *As I entreated thee to abide in Epheſus, when going into Macedonia, ſo do:* But the journey into Macedonia, of which he ſpeaks, muſt have been ſome other journey not mentioned in the Acts.—To remove this difficulty, we are told, that Timothy returned from Corinth to the apoſtle, before his departure from Epheſus, and that he

was left there after the riot: But that something happened, which occasioned him to follow the apostle into Macedonia: That there he joined him in writing his second epistle to the Corinthians; and having finished his business in Macedonia, he returned to Ephesus, and abode; agreeably to the apostle's request. But as these suppositions are not warranted by the history of the Acts, Timothy's joining the apostle in his second epistle to the Corinthians, may still be urged as a proof, that he came with the brethren directly from Corinth to Macedonia.—Farther, that Timothy did not go from Macedonia to Ephesus, after joining the apostle in his second epistle to the Corinthians, but returned with him to Corinth to receive the collections, I think is plain, from Acts xx. 4. where he is mentioned as one of those who accompanied Paul from Corinth to Jerusalem, with the collections.

2. When the apostle wrote his first epistle to Timothy, *he hoped to come to him soon*, chap. iii. 14. But, from the history of the Acts, it is certain, that in no letter written to Timothy after the riot, till his first confinement in Rome, could the apostle say, that *he hoped to come to him soon*. He could not say so, in any letter written from Troas, the first place he stopped at after leaving Ephesus. For at that time he was going into Macedonia and Achaia to receive the collections from the churches in these provinces. Neither could he say so, after writing his second to the Corinthians from Macedonia. For in that epistle, he told the Corinthians, he was coming to them with the Macedonian brethren, who were commissioned to attend him in his voyage to Jerusalem with the collections, 2 Cor. ix. 4. and that he meant to sail directly from Corinth to Judea, 2 Cor. i. 16.—As little could he write to Timothy, that *he hoped to come to him soon*, when he altered his resolution on occasion of the lying in wait of the Jews, and returned into Macedonia, Acts xx. 3. For he was then in such haste to be in Jerusalem on the day of Pentecost, that when he came to Miletus, instead of going to Ephesus, he sent for the elders of that church to come to him, Acts xx. 16, 17.—When he arrived in Judea, he could not write, that *he hoped to come to Ephesus soon*. For he was imprisoned a few days after he went up to Jerusalem. And having continued two years in prison at Cæsarea, he was sent bound to Rome, where likewise

likewise being confined, he could not, till towards the conclusion of that confinement, write to Timothy, that *he hoped to come to him soon.* And even then, he did not write his first epistle to Timothy. For Timothy was with him at the conclusion of his confinement, Philip. ii. 19.—23.

3. From the first epistle, we learn, that the following were the errors Timothy was left in Ephesus to oppose: Fables invented by the Jewish doctors to recommend the observance of the law of Moses, as necessary to salvation: Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham to their father: Intricate questions and strifes about some words in the law: Perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness: and oppositions of knowledge falsely so named.—But, these errors had not taken place in the Ephesian church before the apostle's departure; for in his charge to the Ephesian elders at Miletus, he foretold, that the false teachers were to enter among them after his departing, Acts xx. 29. *I know that after my departing, shall grievous wolves enter in among you, not sparing the flock.* 30. *Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* The same thing appears from the two epistles which the apostle wrote to the Corinthians; the one from Ephesus before the riot of Demetrius, the other from Macedonia after that event; and from the epistle which he wrote to the Ephesians themselves from Rome, during his confinement there. For in none of these letters, is there any notice taken of the above mentioned errors, as subsisting among the Ephesians at the time they were written, which cannot be accounted for, on supposition that they were prevalent in Ephesus, when the apostle went into Macedonia after the riot. I am therefore of opinion, that the first to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written, either from Troas, or from Macedonia, after the riot, as those, who contend for the early date of that epistle, suppose: But it must have been written some time after the apostle's release from his confinement in Rome, when, no doubt, he visited the church at

Ephesus,

Ephesus, and found the judaizing teachers there busily employed in spreading their pernicious errors.

4. In the first epistle to Timothy, the same sort of persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1—6. with 2 Tim. iii. 1—5. and 1 Tim. vi. 20. with 2 Tim. ii. 14. and 1 Tim. vi. 4. with 2 Tim. ii. 16.—The same commands, instructions, and encouragements are given to Timothy in the first epistle, as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1—5.—The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first epistle, as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7.—And as in the second epistle, so in the first, every thing is addressed to Timothy, as superintendant both of the teachers and of the laity in the church at Ephesus: All which I think imply, that the state of things among the Ephesians was the same when the two epistles were written. Consequently, that the first epistle was written only a few months before the second: and not long before the apostle's death.

These arguments appeared so convincing to Pearson, Le Clerc, L'Enfant, Cave, Fabritius, Mill, Whitby, and others, that they were unanimously of opinion Timothy was left by the apostle in Ephesus, as he went into Macedonia, not after the riot of Demetrius, but after he was released from his first confinement in Rome. And from that circumstance they infer, that he did not write his first epistle to Timothy till some time in the end of the year 64, or in the beginning of 65.—I think it was written from Nicopolis. See Pref. to Titus, sect. 1.

To the late date of this first epistle, there are three plausible objections which must not be overlooked.

Object. 1. It is thought, that if the first epistle to Timothy was written after the apostle's release, he could not, with any propriety have said to Timothy, chap. iv. 12. *Let no man despise thy youth.*—But it is replied, That Servius Tullius, in classing the Roman people, as Aulus Gellius relates, *lib.* x. *c.* 28. divided their age into three periods. *Childhood,* he limited to the age of *seventeen: Youth,* from that to *forty-six:* and *old age,* from forty-six to the end of life. Now, supposing Timothy to have been 18 years old, A. D. 50. when he became Paul's assistant, he would

would be no more than 32. A. D. 64. two years after the apoſtle's releaſe, when it is ſuppoſed this epiſtle was written. Wherefore, being then in the period of life, which, by the Greeks as well as the Romans, was conſidered as *youth*, the apoſtle, with propriety, might ſay to him, *Let no man deſpiſe thy youth.*

Object. 2. When the apoſtle touched at Miletus, in his voyage to Jeruſalem, with the collections, the church at Epheſus had a number of *elders*, that is, of *biſhops* and *deacons*, who came to him at Miletus, Acts xx. 17. It is therefore aſked, What occaſion was there, in an epiſtle written after the apoſtle's releaſe, to give Timothy directions concerning the ordination of biſhops and deacons, in a church where there were ſo many elders already? The anſwer is, The elders who came to the apoſtle at Miletus, in the year 58, may have been too few for the church at Epheſus, in her increaſed ſtate, in the year 65. Beſides falſe teachers had then entered, to oppoſe whom, more biſhops and deacons might be needed, than were neceſſary in the year 58. Not to mention, that ſome of the firſt elders having died, others were wanted to ſupply their places.

Object. 3. Becauſe the apoſtle wrote to Timothy, that *he hoped to come to him ſoon*, 1 Tim. iii. 14. it is argued, that the letter, in which this is ſaid, muſt have been written before the apoſtle ſaid to the Epheſian elders, Acts xx. 25. *I know that all ye, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more.* But if, by this, the firſt epiſtle to Timothy is proved to have been written before the apoſtle's interview with the elders at Miletus, his epiſtles to the Philippians, to the Hebrews, and to Philemon, in which he promiſed to viſit them, muſt likewiſe have been written before the interview: in regard his declaration reſpected the Philippians, the Hebrews, and Philemon, as well as the Epheſians: For they certainly were perſons, among whom the apoſtle had gone preaching the kingdom of God. Yet no commentator ever thought the epiſtles above mentioned, were written to them before the apoſtle's interview with the Epheſian elders. On the contrary, it is univerſally acknowledged, that theſe epiſtles were written four years after the interview; namely, during the apoſtle's firſt impriſonment at Rome. Wherefore, when he told the Epheſian elders, that they and his other converts, among whom he had gone preach-

ing the kingdom of God, ſhould ſee his face no more, as it was no point either of faith or practice, which he ſpake, he may well be ſuppoſed to have declared nothing but his own opinion reſulting from his fears. He had lately eſcaped the rage of the Jews, who laid wait for him in Cenchrea to kill him, Acts xx. 3. This, with their fury, on former occaſions, filled him with ſuch anxiety, that in writing to the Romans from Corinth, he requeſted them *to ſtrive together with him in their prayers, that he might be delivered from the unbelieving in Judea*, Rom. xv. 30, 31.—Farther, that in his ſpeech to the Epheſian elders, the apoſtle only declared his own perſuaſion, dictated by his fears, and not any ſuggeſtion of the Spirit, I think plain from what he had ſaid immediately before; ver. 22. *Behold I go bound in the ſpirit to Jeruſalem, not knowing the things which ſhall befal me there;* 23. *Save that the Holy Ghoſt witneſſeth in every city, ſaying, that bonds and afflictions abide me.* Wherefore, although his fears were happily diſappointed, and he actually viſited the Epheſians after his releaſe, his character as an inſpired apoſtle, is not hurt in the leaſt; if in ſaying, *he knew they ſhould ſee his face no more*, he declared, as I have ſaid, his own perſuaſion only, and no dictate of the Holy Ghoſt.

SECT. III. *Of the Occaſion of writing the firſt Epiſtle to Timothy.*

After Paul was releaſed from his bonds in Rome, and Timothy had returned to him from Philippi, whither he had ſent him, Phil. ii. 19. it is reaſonable to ſuppoſe, that they went together into Judea to viſit the Hebrews, according to the apoſtle's promiſe, Heb. xiii. 23. taking Crete in their way. And having exhorted and comforted the brethren in Judea, who were greatly diſtreſſed by the tumults which brought on the war with the Romans, they departed to viſit the Coloſſian and Epheſian churches; the latter of which merited the apoſtle's particular attention, on account of the pains he had been at in planting it, as well as on account of the number and quality of its members. See theſe things more fully narrated, Pref. to Titus, ſect. 1.

On his arrival at Epheſus, finding the falſe teachers buſy in ſpreading their errors, he no doubt rebuked them ſharply, and

charged them to teach the true doctrine of the gospel. And because the neighbouring churches of Asia, by reason of their frequent intercourse with the Ephesian brethren, might be either greatly profited, or greatly hurt, according as truth or error prevailed in Ephesus, the apostle, when going from that city into Macedonia, judged it necessary, that Timothy should remain there, for the purpose of restraining the false teachers, by publicly confuting their errors, and condemning their evil practices.

But Timothy being young, and the trust committed to him being weighty, the apostle, after his departure, wrote to him this excellent letter from Philippi, or rather from Nicopolis, Titus iii. 12. to direct him in the discharge of his duty; and, at the same time, to establish his authority with the Ephesians.—Agreeably to this design, the commission given to Timothy, at parting, to oppose the false teachers, is mentioned, and the particular errors he was to condemn, together with the truths he was to inculcate, are specified in chap. i.—For the same purpose, in chap. ii. the apostle prescribed the manner in which the public worship of God was to be performed in the church at Ephesus.—And, because it was necessary that Timothy should be assisted by a sufficient number of well-qualified fellow-labourers in the ministry, the apostle, in chap. iii. explained the qualifications of the persons he was to ordain as bishops and deacons.—In chap. iv. he foretold the heresies which were to prevail in the church in after times, and the mischiefs which they would occasion, that the faithful might be sensible these things did not happen by accident, but were permitted of God, and would be directed to an happy issue.—In chap. v. he instructed Timothy in the right method of admonishing the old and the young of both sexes. And mentioned the age and character of such widows, as were to be employed by the church in teaching the younger women the principles of religion.—Lastly, in chap. vi. he described the duties which Timothy was to inculcate on slaves; condemned strifes about words, and perverse disputings; spake strongly against the inordinate love of money; and required him to charge the rich to be rich in faith and good works.

With these directions and rules to Timothy, in his character of superintendant of the church at Ephesus, the apostle mixed many earnest charges to him, in his character as an evangelist,

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to ſhew himſelf a pattern of all the virtues which he recommended to others.—And, conſidering the excellency of Timothy's diſpoſition, and his great veneration for the apoſtle, it cannot be doubted, that he obſerved the directions and charges contained in this letter, with the moſt religious care. There is even reaſon to think his labours at Epheſus were ſo bleſſed of God, that the falſe doctrines and corrupt practices of the judaizing teachers in that city, were for a while repreſſed. For at the time the epiſtle to the church of Epheſus was written, ſhe ſeems to have maintained an excellent character, as appears from what is expreſſed in that letter, Rev. ii. 1.—7.

Sect. IV. *Of the Uſe which the Church, in every Age, is to make of St. Paul's Epiſtles to Timothy and Titus.*

Though the errors of the judaizing teachers in Epheſus, which gave riſe to the apoſtle's epiſtles to Timothy, have long ago diſappeared, the epiſtles themſelves are ſtill of great uſe, as they ſerve to ſhew the impiety of the principles from which theſe errors proceeded. For the ſame principles are apt in every age to produce errors and vices, which, though different in name from thoſe which prevailed in Epheſus in the apoſtle's days, are preciſely of the ſame kind, and equally pernicious.—Theſe epiſtles are likewiſe of great uſe in the church, as they exhibit to Chriſtian biſhops and deacons, in every age, the moſt perfect idea of the duties of their function; teach the manner in which theſe duties ſhould be performed; deſcribe the qualifications neceſſary in thoſe who aſpire to ſuch holy and honourable offices, and explain the ends for which theſe offices were originally inſtituted, and are ſtill continued in the church.

The very ſame things, indeed, the apoſtle, about the ſame time, wrote to Titus in Crete; but more briefly, becauſe he was an older and more experienced miniſter than Timothy. Nevertheleſs the repetition of theſe precepts and charges, is not without its uſe to the church ſtill, as it maketh us more deeply ſenſible of their great importance: Not to mention, that in the epiſtle to Titus, there are things peculiar to itſelf, which enhance its value. In ſhort, the epiſtles to Timothy and Titus taken

taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired *ecclesiastical canons*, to be observed by the Christian clergy of all communions, to the end of the world.

These epistles, therefore, ought to be read frequently, and with the greatest attention, by those in every age and country, who hold sacred offices, or who have it in view to obtain them; not only that they may regulate their conduct according to the directions contained in them, but that by meditating seriously on the solemn charges delivered to all the ministers of the gospel, in the persons of Timothy and Titus, their minds may be strongly impressed with a sense of the importance of their function, and of the obligation which lieth on them to be faithful in discharging every duty belonging to it.

It is of importance also to observe, that, in these epistles, there are some explications of the Christian doctrines, and some displays of St. Paul's views and expectations as an apostle of Christ, which merit our attention. For if he had been, like many of the Greek philosophers, an hypocrite who held a double doctrine, one for the vulgar, and another for the learned; and if his secret views and expectations had been different from those which he publicly professed to the world, he would have given, without all doubt, some insinuation thereof, in letters written to such intimate friends. Yet, throughout the whole of these epistles, no discovery of that kind is made. The doctrine contained in them, is the same with that taught in the epistles designed for the inspection and direction of the church in general; and the views and hopes which he expresses, are the same with those which he uniformly taught mankind to entertain. What stronger proofs can we desire of the apostle's sincerity and faithfulness than these? See Pref. to 2 Tim. sect. 4.

SECT. V. *Shewing in what Manner the Church of the living God, is the Pillar and Support of the Truth, as mentioned* 1 Tim. iii. 15.

In discoursing of this subject, it will be necessary to inquire, *first*, what *the church of the living God* is, which is *the pillar and support of the truth.*—*Secondly*, To consider what *the truth* is, of

which the church of the living God is the ſupport.—And, *thirdly*, To ſhew in what manner the church of the living God hath actually *ſupported*, that is, preſerved the truth in purity, and prevented it from being loſt in the world.

I. With reſpect to the firſt of theſe, namely, what *the church of the living God* is, which the apoſtle hath denominated *The pillar and ſupport of the truth*, it is proper to inform unlearned readers, that the clergy of the Romiſh church, with the biſhop or pope of Rome at their head, and the laity of their communion, have long aſſumed to themſelves the appellation of the *Catholic church*, excluſively of all other Chriſtian churches: And have affirmed, that as *the* only true *church of the living God*, they are *the pillar and ſupport of the truth*, by virtue of the power which the biſhops of Rome poſſeſs, of declaring infallibly, what doctrines are true, and what falſe, and of making conſtitutions of diſcipline which are binding on the whole Chriſtian world. Theſe high prerogatives the Romaniſts attribute to the biſhops of Rome, as the ſucceſſors of the apoſtle Peter, on whom they affirm our Lord beſtowed them, when he ſaid to him, Matth. xvi. 18. *Thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it.* 19. *And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.*

But in oppoſition to theſe high claims, I obſerve, 1*ſt*, That the church of Rome hath no right to call herſelf *the church of the living God*, excluſively of all the other churches of Chriſt. Every ſociety of believers, who, with their paſtors, meet together for worſhipping God in ſpirit and in truth, according to the goſpel form, is as really a church of the living God, as the church at Rome, and is called in ſcripture *a church of God*, whether the members thereof be more in number, or fewer. Thus, *the church of God which is at Corinth*, is mentioned, 1 Cor. i. 2.; 2 Cor. i. 1.—and *the churches of Galatia*, Gal. i. 1.—and *the church of the Theſſalonians*, 1 Theſſ. i. 1.; 2 Theſſ. i. 1.—Nay, in the concluſion of ſome of Paul's epiſtles, *the church in ſuch and ſuch a perſon's houſe*, is ſaluted. Theſe, with all the churches of Chriſt, which were gathered in the firſt age, however widely ſeparated from each other in reſpect of place, were conſidered by the apoſtle Paul as making one great community, which he ſometimes called

the church of God, sometimes *the body of Christ*, and sometimes *the house* or *temple of God;* as is evident from Ephes. ii. 19. Ye belong *to the house of God.* 20. *Being built upon the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner-stone.* 21. *By which the whole building being aptly joined together, groweth into an holy temple for the Lord.* 22. *In which ye also are builded together for an habitation of God by the Spirit.*—This account of *the house, temple*, or *church of God*, sheweth, that no particular society of Christians, however numerous or pure, is *the church of the living God*, exclusively of all other Christian societies; but that the appellation belongs to every society of believers who hold the doctrines contained in the scriptures, and who worship God in the manner there prescribed: And that the whole of these churches taken collectively, is *the pillar and support of the truth.* For if the apostle had spoken of any particular church, as *the pillar and support of the truth*, exclusively of the rest, not the church at Rome, but the church at Ephesus, must have been that church: because Timothy, in this epistle, was instructed *how to behave himself in the church of the living God* at Ephesus, and not at Rome. Nevertheless, not even the church at Ephesus was called by the apostle, *the church of the living God*, exclusively of all the other churches of Christ, else he excluded the churches at Philippi, Thessalonica, Corinth, Colosse, and the rest, from being churches of the living God, notwithstanding they were planted by himself. But this, no reasonable person will believe.—Wherefore, the claim of the church of Rome to be *the only Catholic church*, if thereby they mean to exclude all those who are not of their communion from being churches of Christ, ought to be rejected with contempt, because it is an usurpation manifestly contrary to scripture.

In proof, however, that the Romish church is *the only church of the living God*, which is *the pillar and support of the truth*, the Papists appeal to Christ's promise, to *build his church on Peter as on a rock;* and boldly affirm, that the church which he was to build on Peter, was the church afterwards to be planted at Rome. But since, in speaking to Peter, Christ mentioned no particular church as to be built on him; also since it is not pretended, that the church at Rome, or any of the Gentile churches, was planted by him, there is no reason to think, that the church which Christ was to build on Peter, was the church at Rome.

Our Lord ſpake of his univerſal church, which, it is well known, was built, not on Peter alone, but *on the foundation of all the apoſtles and prophets, Jeſus Chriſt himſelf being the bottom corner-ſtone*, as declared in the before cited paſſage, Epheſ. ii. 19.—22.—Farther, the church to be built on Peter, was to be of ſuch ſtability, that *the gates of hell were never to prevail againſt it*. Doth this character belong to the church at Rome, or to any particular church built by any of the apoſtles? It belongeth to the Catholic church alone. For notwithſtanding ſome particular churches, of which the Catholic church is compoſed, have been, and others may yet be overthrown, they will at no time be all deſtroyed: but as in times paſt, ſo in times to come, there will always, ſomewhere, be ſocieties of Chriſtians, who maintain the true faith and worſhip enjoined in the goſpel. So that, while the world ſtandeth, the church of Chriſt ſhall at no time be extinct.—Thus it appears, that the church of the living God, which is the pillar and ſupport of the truth, and againſt which the gates of hell ſhall not prevail, is no particular church, but the catholic or univerſal church, conſiſting of all the churches of God, which have exiſted from the beginning, and which ſhall exiſt to the end of the world.

2. In oppoſition to the claims of the Papiſts, I obſerve, that as there is no reaſon for thinking the Romiſh church, *the* only *church of the living God*, ſo there is no reaſon for thinking her *the* alone *pillar and ſupport of the truth*, by virtue of any powers which her biſhops, as Peter's ſucceſſors, have received from Chriſt to determine infallibly, what is true doctrine, and what falſe; and to remit or retain ſins authoritatively. By Chriſt's promiſe, *Whatſoever thou ſhalt bind on earth, ſhall be bound in heaven, and whatſoever thou ſhalt looſe on earth, ſhalt be looſed in heaven*, infallibility in doctrine was not confined to Peter. The ſame promiſe, and in the ſame words, was made to all the apoſtles, Matt. xviii. 18.—In like manner, the power of remitting and retaining ſins, was beſtowed not on Peter ſingly, but on him with the reſt of the apoſtles: not however, as biſhops of particular churches, but as perſons who were to be endowed with the gift of inſpiration, to render them infallible in doctrine and diſcipline. This appears from John xx. 21. where Chriſt ſaid to his apoſtles in general, *As my Father hath ſent me, even ſo ſend I you.* 22. *And when he had ſaid this, he breathed on them, and ſaith unto them,*

them, Receive ye the Holy Ghost. 23. *Whosoever sins ye remit, they are remitted to them, and whosoever sins ye retain, they are retained.*

Granting, however, for argument's sake, that the powers of declaring infallibly what doctrines are true, and what false; and of remitting and retaining sins, had actually been bestowed on Peter alone, as the Papists contend, the bishops of Rome cannot claim these powers, as Peter's successors, unless they can shew, not only that they were bestowed on Peter, as bishop of the church which was afterwards to be planted at Rome, but also that they were promised to his successors in that charge. Now that these powers were bestowed on Peter as an apostle, and not as the future bishop of Rome, hath been sufficiently proved already. And that they were not promised to the bishops of Rome, as Peter's successors, is absolutely certain, because neither in what Christ said to Peter, when he bestowed these powers on him, nor in any other passage of scripture, is there the least insinuation, that they were to descend to his successors in the bishoprick of a church, which did not then exist. Wherefore, the powers of *binding and loosing*, and of *remitting and retaining sins*, which the bishops of Rome have arrogated to themselves, as Peter's successors, not being warranted by scripture, ought to be strenuously opposed, as an usurped spiritual tyranny, destructive of the religious liberty of Christians.

3. In opposition to the bold pretensions of the Papists, I moreover affirm, that the claims of the Romish church to be *the pillar and support of the truth*, by virtue of the power of making laws for the government of the Catholic church, both in spirituals and temporals, which all Christians are bound to obey, and which the Papists, without any proof, contend, belongs to the bishops of Rome, as Peter's successors, have no foundation in scripture.

The Papists indeed, as we are informed by the Rhemish translators of the New Testament, in their note on Matt. xvi. 19. assure us, "That *the keys of the kingdom of heaven*," which Christ promised to give to Peter, "signify the height of go-"vernment, the power of making laws, of calling councils, of "the principal voice in them, of confirming them, of making "canons and wholesome decrees, of abrogating the contrary, of "ordaining

"ordaining bishops and pastors, of deposing and suspending "them, finally, the power to dispense the goods of the church "both spiritual and temporal; which signification of pre-"eminent power and authority by the word *keys*, the scripture "expresseth in many places.—Moreover, it signifieth, that men "cannot come into heaven but by him, *the keys* signifying also "authority to open and shut, as it is said of Christ, Apoc. iii. 7. "*Who hath the key of David: He shutteth, and no man openeth*; "by which words we gather, that Peter's power is marvellous, "to whom *the keys*, that is, the power to open and shut heaven "is given." All these powers the Papists contend, were bestowed on Peter, in the metaphorical promise of *giving him the keys of the kingdom of heaven*. But before this is admitted, they ought to shew, by better proofs than they have hitherto produced, that these paramount extensive powers were signified by the word, *keys*.

The only proofs, to which they appeal, are, the promise to Peter, *Whatsoever thou shalt bind on earth*, &c. and the promise to the apostles in general, *Whosoever sins ye remit, are remitted*, &c. But these promises are no certain evidence, that the high powers and prerogatives above mentioned, were conferred on Peter, under the name of the keys; because the powers of *binding and losing*, and of *remitting and retaining sins*, easily admit of a different and more rational interpretation; as shall be shewed by and by.—Farther, that, by promising to Peter *the keys of the kingdom of heaven*, together with the powers of *binding and losing*, and of *remitting and retaining sins*, Christ did not confer on him supreme and uncontrouled authority over his brethren apostles, and over the Catholic church, is clear from Christ's own words, Luke xxii. 24. *There was also a strife among them, which of them should be accounted the greatest.* 25. *And he said to them, the kings of the Gentiles exercise lordship over them.*—26. *But ye shall not be so. But he who is greatest among you, let him be as the younger; and he that is chief, as he that serveth.*—Matt. xxiii. 8. *Be not ye called Rabbi, for one is your master, even Christ, and all ye are brethren.*—Christ having thus expresly forbidden any one of his apostles to usurp authority over the rest; also having declared them all *brethren*, that is, equals in authority, is

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it to be supposed, that, by promising to Peter *the keys of the kingdom of heaven*, he subjected to him the rest of the apostles, together with all who at that time believed on Christ? Farther, allowing, that by the powers of binding and loosing, and of remitting and retaining sins, Christ actually meant, as the Papists contend, the powers of making laws, and of establishing constitutions of discipline, binding on the whole community of Christians, can any reasonable person believe, that these powers were conferred on Peter exclusively of the rest of the apostles, who recollects that these powers were afterwards conferred on all the apostles? Powers of such magnitude, said to be bestowed on Peter, and through him conveyed to the bishops of Rome, ought not to be acknowledged on doubtful evidence, and far less on no evidence at all; as that certainly must be reckoned, which is contradicted by Christ himself. This, however, is not all. We know that by the *keys of the kingdom of heaven*, and the powers of *binding and losing*, &c. Peter himself did not understand "the height of government, the power of "making laws, of calling councils, &c." neither did he fancy that such prerogatives were conferred on him singly. For at no time did he either exercise or claim authority over his brethren apostles. As little did he assume the sole government of all the churches of Christ, planted in his life-time. More particularly, he did not call the council of Jerusalem, which met to determine the question concerning the circumcision of the converted Gentiles. Neither did he preside in it. That office the apostle James seems to have performed. For, as President of the council, he summed up the debate, and dictated the decree, by which the Gentiles were freed from obedience to the law of Moses, as a term of salvation.—Lastly, no instance can be produced of Peter's opening heaven to any one, or of his shutting it against any one according to his own pleasure.—How ridiculous then must it appear in the bishops of Rome, to assume powers and prerogatives as Peter's successors, which we are certain Peter himself never pretended, either to possess or to exercise! See Gal. ii. 14. note.

These things considered, may not *the keys of the kingdom of heaven*, promised to Peter, more reasonably signify his being appointed to open the gospel dispensation by preaching salvation to all

all who ſhould repent and believe, than of his being raiſed to ſupreme authority in the Catholic church, to rule it according to his own will? Eſpecially as the propoſed ſenſe of the promiſe is agreeable to the fact, Acts ii. 14.—40. and is founded on Dan. ii. 44. where the erection of the Chriſtian church is foretold under the idea of a kingdom which the God of heaven was to ſet up, and which was never to be deſtroyed.—For the ſame reaſons, the power of *binding and looſing*, which was promiſed to Peter in common with the other apoſtles, Matt. xviii. 18. may be interpreted of his being inſpired as an apoſtle, to declare infallibly the laws of the goſpel, (ſee Harmony of the Goſpels, Sect. 74. p. 317.) rather than of his being authorized to pronounce excommunications, anathematiſms, degradations and other cenſures and penalties or penances, as the Rhemiſh tranſlators of the New Teſtament affirm: which ſentences are all ratified in heaven. In like manner, the power of *remitting and retaining ſins*, which was promiſed to all the apoſtles, may more naturally be interpreted of their being enabled by inſpiration to declare whoſe ſins, according to the tenor of the goſpel, are to be forgiven, and whoſe ſins are not to be forgiven; than to interpret it, as the Romaniſts do, of a power granted to their prieſts to pardon and abſolve ſinners, on their performing the penitential works, of praying, faſting, alms, and other penances of human invention: and, if theſe are not performed, to continue the ſinner under the guilt of his ſins, though truly penitent, and to conſign him at leaſt to purgatory, till releaſed by the efficacy of their prayers and maſſes. See James v. 14, 15, 16. notes.

4. In oppoſition to the high claims of the biſhops of Rome as Peter's ſucceſſors, I obſerve, that they cannot prove, by good hiſtorical evidence, Peter's having ever been a biſhop of the church at Rome: conſequently they cannot be his ſucceſſors in a ſee which he never filled. It is true, to prove that Peter was the firſt biſhop of the church at Rome, the following teſtimonies from the fathers are appealed to by the Papiſts.—Irenæus, who was biſhop of Lyons in Gaul, and who flouriſhed about the year 178, tells us, "that Linus was made biſhop of Rome by Peter "and Paul, and after him Anacletus, and the third Clemens." Tertullian, who flouriſhed about the year 200, ſaith, "Clemens "was

" was the firſt biſhop of Rome after Peter." See Fulke's note on Rom. xvi. 16. in his edition of the Rheniſh New Teſtament. —Euſebius, who flouriſhed about the year 315, in his E. H. B. 3. c. 2. without hinting that either Paul or Peter were biſhops of Rome, thus writeth: " After the martyrdom of Paul and " Peter, Linus firſt obtained the epiſcopate of the church of " the Romans. Of him, Paul writing to Timothy, makes " mention in the ſalutation in the end of the epiſtle, ſaying, " Eubulus, and Pudens, and Linus, and Claudia ſalute thee." The ſame Euſebius ſaith, Peter was the firſt biſhop of Antioch. E. H. B. 3. c. 36. " At the ſame time flouriſhed Ig-" natius, who is ſtill highly honoured, being the ſecond in the " ſucceſſion of the church of Antioch after Peter." But in chap. 22. of the ſame book, Euſebius ſaith, " Euodius having " been the firſt biſhop of Antioch, Ignatius ſucceeded him."— Jerome, who flouriſhed about the year 392, ſaith, " Peter ſat at " Rome 25 years, until the laſt year of Nero." If ſo, Peter came to Rome in the ſecond or third of Claudius, and from that time forth had his ordinary reſidence among the Chriſtians in Rome, as their biſhop, till his death. Yet the ſame Jerome in his book of illuſtrious men, chap. 16. calleth " Ignatius the " third biſhop of the church of Antioch after the apoſtle Peter." —Damaſus, who was himſelf a biſhop of Rome and contemporary with Jerome, ſaith, " Peter came to Rome in the be-" ginning of Nero's reign, and ſat there 25 years." But as Nero reigned only 14 years, if the teſtimony of Damaſus is to be credited, we muſt believe that Peter ſurvived Nero eleven years, and was not put to death by him; contrary to ancient tradition, which repreſents Paul and Peter as put to death at one time by Nero.—Origen, who flouriſhed about the year 230, ſpeaks of Peter as the biſhop of Antioch; for in his ſixth homily on Luke he thus expreſſes himſelf, " I have obſerved it " elegantly written in an epiſtle of a martyr, Ignatius ſecond " biſhop of Antioch after Peter, &c."—Laſtly, according to Epiphanius, Peter and Paul were both of them biſhops of Rome. See Fulke's note on Philip. iv. 3.

The reports of the ancients concerning Peter's being the firſt biſhop of Rome, being ſo different and ſo inconſiſtent, it is a proof

proof that these reports were not founded on any certain tradition, far less on any written evidence; but took their rise, in all probability, from the bishops of Rome themselves, who very early attempted to raise themselves above all other bishops; and for that purpose spake of themselves as Peter's successors in the see of Rome. And, because in the third and fourth centuries, when religious controversies were carried to a great height, and the churchmen who were put out of their places, generally fled for redress to the bishops of Rome, it was natural for the oppressed to advance the power of their protectors, by readily admitting all the claims which they set up as Peter's successors. Nay, some of them may from flattery have invented the strange story of Peter's having sat as the bishop of Rome 25 years; notwithstanding according to the ancient tradition already mentioned, he *was the first bishop of Antioch*. But the improbability of Peter's having resided in Rome, as bishop of the church there for so many years, will appear from the following well-known facts.—Paul's epistle to the Romans was written A. D. 57 or 58, that is, in the third or fourth year of Nero, when, according to Jerome, Peter had acted as bishop of the church at Rome full 15 years. Now in that epistle, although many salutations were sent to persons of inferior note, no salutation was sent to Peter. This I think could not have happened, if Peter had been then residing in the church at Rome as its bishop. See Heb. xiii. 24.—In the letters which Paul wrote from Rome during his first imprisonment, which lasted more than two years, he made no mention of Peter, not even in his letter to the Colossians, chap. iv. 10, 11. where he recites the names of *all the brethren of the circumcision, who were his fellow-labourers in the kingdom of God*. Is not this a strong presumption that Peter did not then reside in Rome, as its bishop?—Towards the end of Paul's second imprisonment, he thus wrote to Timothy, *At my first answer no one appeared with me, but all forsook me. May it not be laid to their charge*. If Peter then resided at Rome, as bishop of the church there, is it to be thought that he would have forsaken his brother apostle on so trying an occasion, when the testimony of Jesus was to be maintained, before the emperor, or his prefect?—Lastly, is it probable that Paul, who never had been at Rome, and was personally unknown to most of

of the brethren there, would have written to them so long a letter to instruct them in the true doctrine of the gospel, and to compose the dissentions which had taken place among them, if Peter had resided among them, and instructed them as their bishop during the space of 15 years? Besides, would Paul, who, in his epistle to the Hebrews, hath so often mentioned the apostles, under the denomination of their *rulers*, have omitted, in his epistle to the Romans, to mention Peter, if he had been residing among them as their bishop, at the time it was written?

Since then the most ancient Christian fathers, Tertullian excepted, mention Peter as the first bishop of Antioch; and since the testimonies concerning his being the first bishop of Rome are of a later date, and are in themselves, not only different but inconsistent; also since there are such strong presumptions in Paul's epistles, that Peter did not reside in Rome during Paul's lifetime, there is good reason to think that he never was bishop of the church at Rome. But if Peter never was bishop of Rome, the claim of the bishops of that church to be his successors in an office which he never held, is ridiculous. Wherefore, although it were true that the powers promised to Peter were promised, not only to him as the bishop of a particular church, but also to his successors in that episcopate, the bishops of Antioch as his successors would have a better title to these powers, than the bishops of Rome.

If any more arguments were necessary to refute the extravagant claims of the bishops of Rome to infallibility in doctrine and discipline, the following well known facts might be mentioned as absolutely decisive. Different bishops of Rome in different ages, have directly contradicted each other in their decisions, concerning doctrine, as well as concerning discipline. The same may be said of councils, both general and particular, where the bishops of Rome have presided, either in person or by their legates. Where then is the so much vaunted infallibility of the bishops of Rome? And where the infallibility of councils, on which so much stress hath been laid, both in ancient and modern times?

From the foregoing facts and reasonings it appears, that the church of Rome is not *the church of the living God, which is the pillar and support of the truth*, exclusively of all other Christian

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churches. Far less is it *the pillar and support of the truth*, by virtue of any infallibility which its bishops possess, as Peter's successors in the bishoprick of Rome. The honour of supporting the truth, as shall be shewed immediately, belongs to no particular church whatever, but to *the Catholic church*, consisting of all the churches of God which have existed from the beginning, and which are to exist to the end of the world.—Farther, it appears that the bishops of Rome, have no just title to supreme authority over all the churches of Christ, as successors to the apostle Peter; because there is no certain evidence that he preceded them in the bishoprick of Rome.—To conclude, the claim of the bishops of Rome to infallibility and supreme authority in the Catholic church, which they have founded on a fact so destitute of evidence as Peter's having been the bishop of Rome during 25 years, ought to be strenuously resisted by the whole Christian world, as subversive of the liberty wherewith Christ hath made mankind free in all religious matters.

II. The futility of the claim of the church of Rome to be *the pillar and support of the truth*, will appear still more clearly, if we consider what *the truth* is, of which the church of the living God is *the pillar and support*.

The truth which is supported by the church of the living God, as by a pillar placed on a firm foundation, is not any particular system of doctrine expressed in words of human invention, such as *the symbols of faith*, which, both in ancient and modern times, have been composed by convocations of the clergy, assembled in councils, whether general or particular, under the patronage of the civil powers. But *the truth* which is supported by the church of the living God, is that scheme of true religion, consisting of the doctrines, precepts, and promises, which God hath made known to mankind by revelation; and which having been consigned to writing by the apostles and prophets, to whom it was revealed by the Spirit, their gospels and epistles contain *the truth*, expressed in that *form of sound words*, which the apostle Paul commanded Timothy *to hold fast*, 2 Tim. i. 13.

Agreeably to this account of *the truth*, the gospel revelation is called *the truth* in the following passages of scripture, Gal. iii. 1. v. 7. Ephes. i. 13. 2 Thess. ii. 10. 12. 1 Tim. ii. 4. vi. 5. 2 Tim. ii. 15. 18. Tit. i. 1. and elsewhere.—The inspired writers having

having ſo often called the goſpel revelation, *The truth*; it can hardly be doubted, that when the apoſtle Paul, in his firſt epiſtle to Timothy, gave to the church of the living God, the honourable appellation of *the pillar and ſupport of the truth*, he meant to tell him, that the Catholic church, by preſerving in their original integrity the inſpired writings of the evangeliſts and apoſtles, and of Moſes and the prophets, which contain the revelations of God from firſt to laſt, have *ſupported*, or preſerved, *the truth* in the world. For all the revelations of God to mankind, being exhibited in an infallible manner, in theſe writings preſerved by the church, if any errors, either in faith or practice, are attempted to be introduced by falſe teachers, or by men covetous of power, or of riches, they may be detected and refuted, not by appealing to the decrees of councils, and to the creeds of particular churches, but to the divinely inſpired ſcriptures, fairly interpreted according to the plain unconſtrained meaning of the paſſages which relate to theſe ſubjects, taken in connection with the context where they are found.

Thus it appears, that *the* univerſal *church of the living God*, by preſerving the ſcriptures, in their original integrity, in which the whole revelations of God are contained, hath not only ſecured the truth of revelation itſelf from being ſhaken by the attempts of infidels to overthrow it, but hath prevented its doctrines, precepts, and promiſes, from being corrupted by falſe teachers and worldly men, who endeavour to make gain of godlineſs. Moreover, by handing down the ſcriptures from age to age, in their genuine purity, the Catholic church hath prevented the revelations of God from being loſt. And by ſo doing, *the church of the living God* hath actually become *the pillar and ſupport of the truth*; becauſe if the ſcriptures had either been corrupted or loſt, the revelations of God, which are *the truth*, would have been corrupted or loſt together with them.

III. It remains to ſhew in what way the divinely inſpired ſcriptures, which contain the goſpel revelation which is *the truth*, have been preſerved in their original integrity, by the church of the living God.

Some of the writings of the New Teſtament were inſcribed and ſent to particular churches; ſuch as Paul's epiſtles to the Theſſalonians, the Corinthians, the Romans, the Epheſians, and

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the Coloſſians. Others of them were written and ſent to particular perſons; ſuch as his epiſtles to Timothy, Titus, and Philemon: And John's epiſtles to Caius, and the elect Lady. Others of them, were inſcribed and ſent to perſons profeſſing the Chriſtian faith, who were ſcattered through widely extended and diſtant countries: Such as Paul's epiſtles to the churches of Galatia, and to the Hebrews: Peter's two epiſtles to the ſtrangers diſperſed through Pontus, Galatia, Cappadocia, Aſia, and Bythinia: and the epiſtle of James, to the twelve tribes ſcattered abroad. These writings, though ſent to particular churches and perſons, were not intended for their uſe alone, but for the uſe of the whole community of Chriſtians, every where. It is therefore reaſonable to believe, that while the particular churches, and perſons to whom the apoſtles ſent their epiſtles, preſerved the originals with the greateſt care, they would tranſcribe them, not only for the uſe of their own members, but for the uſe of their brethren in other churches, to whom, no doubt, they ſent theſe tranſcripts, that they might have an opportunity of taking copies of them, and of diſperſing them for general edification. Moreover, as in the firſt age the diſciples of Chriſt were very zealous in ſpreading the knowledge of their religion, we may believe that into whatever country they travelled for the purpoſe of preaching Chriſt, they carried with them ſuch of the ſacred writings as were in their poſſeſſion, that their converts might take copies of them, to be uſed in their public aſſemblies for worſhip, and by themſelves in private. Thus copies of the goſpels and epiſtles were in a ſhort time carried into all the provinces of the Roman empire, and even beyond the bounds of the empire, where the goſpel was introduced. And theſe writings being conſidered, by the diſciples of Chriſt, as their moſt precious treaſure, the copies of them were preſerved with much more care, and were multiplied to a far greater degree, than the copies of any other book extant at that time: Inſomuch, that there is no heathen writing exiſting, of which there are ſo many ancient MS. copies remaining, as of the writings which compoſe the canon of the New Teſtament.

Of theſe ancient MSS. of the New Teſtament which ſtill remain, ſome are found in the libraries of Princes, Univerſities, and Monaſteries; and ſome have been brought into Europe from different

different and distant parts of the world. These added to the former, have considerably increased the number of the ancient copies of the scriptures: So that the learned of this and the preceding ages, have had an opportunity of examining and comparing many very ancient copies, both of the whole New Testament, and of particular parts thereof. Accordingly these learned men have, with incredible labour, faithfully collected all the various readings of the copies which they collated, and have found, that although in number these readings amount to many thousands, the greatest part of them make no material alteration in the sense of the passages where they are found. And with respect to those which alter the sense of particular passages, the same learned men, by that critical skill for which they were famed, have been able in most instances, with a good degree of certainty, to fix upon the genuine readings of all the doubtful passages.

Every one, however, must be sensible, that if the scriptures had come down to us, only in the copies preserved in any one church of the living God, and we had been restrained from consulting the copies preserved elsewhere, as we must have been if the scriptures had been entrusted to a particular church, the errors unavoidably occasioned by the carelessness of transcribers, and by other causes, could not in many instances have been corrected, unless by the uncertain conjectures of critics, which, in writings divinely inspired, would have been of no authority. Whereas, by consulting copies of the scriptures found in different and distant parts of the world, the faulty readings of one copy have been happily corrected by the concurring better readings of other copies, confirmed by the readings preserved in the ancient translations of the scriptures still remaining: So that we have the text of the gospels and epistles, as it was originally written by their inspired authors, or nearly so.—The world, therefore, being indebted for the preservation of the scriptures, not to any one church of the living God, but to the whole community of the churches of Christ, each having contributed its share, by the copies which it hath preserved, *The universal church*, and not any particular church, is *the church of the living God*, which, by preserving the scriptures, hath become in very deed *the pillar and support of the truth*. See 1 Tim. vi. 20, note 1.

The ſame reaſoning will apply to the ancient oracles of God, which were delivered to the Jews to be kept. For by carefully preſerving the Hebrew ſcriptures, in which the former revelations are recorded, and by handing them down from age to age uncorrupted, notwithſtanding in their diſputes with us Chriſtians they had many temptations to corrupt them, *the church of the living God* among the Jews, was to them, as the Chriſtian church is to us, the pillar and ſupport of the truth.

Here, however, it is to be carefully obſerved, that although the church of the living God hath ſupported the truth, by preſerving the ſcriptures in which it is contained, neither the truth itſelf, nor the writings in which it is contained, derive any part of their authority from the catholic Church. *The truth* derives its authority from the inſpiration by which it was made known to the evangeliſts and apoſtles, and the copies of the ſcriptures in our poſſeſſion, which contain *the truth* or revelations of God, derive their authority, not from the church, but from their being materially the ſame with thoſe written by the inſpired penmen. And of this we are aſſured, in the ſame manner that we are aſſured of the genuineneſs of the writings of other ancient authors. Only the proofs in behalf of the authenticity of the ſcriptures, ariſing from the ancient copies of theſe writings in our poſſeſſion, are more in number and of greater weight, than the proofs which can be produced in behalf of the authenticity of any other ancient writing whatever.

CHAP. I.

View and Illustration of the Matters contained in this Chapter.

ST. Paul began this epistle with asserting his apostolical dignity, not because Timothy was in any doubt concerning it; but to make the Ephesians sensible of the danger they incurred, if they rejected the charges and admonitions, which by the commandment of God and of Christ, the apostle ordered Timothy to deliver to them, ver. 1, 2.—Next to establish Timothy's authority with the Ephesians as an evangelist, he renewed the commission he had given him at parting; namely, to charge some who had assumed the office of teachers, not to teach differently from the apostles, ver. 3.—and in particular, not to draw the attention of the people to those fables, which the Jewish Doctors had invented to make men rely on the ritual services of the law for procuring the favour of God, notwithstanding they were utterly negligent of the duties of morality; neither to lay any stress on those endless genealogies whereby individuals traced their pedigree from Abraham, in the persuasion, that to secure their salvation, nothing was necessary, but to be rightly descended from him; an error which the Baptist, long before, had expresly condemned, Luke iii. 8. *Begin not to say within yourselves, we have Abraham to our father*, ver. 4.—This kind of doctrine the apostle termed *Vain babbling*, because it had no foundation in truth, and made men negligent both of piety and charity, ver. 5. 6,—Farther, because in recommending these fables and genealogies, the Judaizers pretended they were teaching the law of Moses, the apostle assured Timothy they were utterly ignorant of that law, ver. 7.—which he acknowledged to be a good institution, provided it was used *lawfully*; that is, agreeably to its true nature, ver. 8.—whereas the Jews perverted the law, when they taught that it made a real atonement for sin by its sacrifices. For the law was not given to justify the Jews, but by temporal punishments to restrain them from those crimes which are inconsistent with the well being of society; so that the law of Moses being a mere political institution, was no rule of justification to any person, ver. 9, 10.—This account of the law, Paul told Timothy, was agreeable to the representation given of it in the gospel, with the preaching of which he was entrusted, ver. 11.—an honour he was exceedingly thankful for, because formerly he had been a persecutor of the disciples of Christ, ver. 12, 13.—But he had received mercy for this cause, that in him Jesus Christ might shew to future ages, such an example of pardon as should encourage

the greateſt ſinners to hope for mercy on repentance, ver. 16.—Then in a ſolemn doxology, he celebrated the praiſe of God in a ſublime ſtrain, ver. 17.—And that Timothy might be animated to ſurmount the danger and difficulty of the work aſſigned to him, the apoſtle informed him, that he had committed it to him by *prophecy*; that is, by a ſpecial impulſe of the Spirit of God: And from that conſideration urged him to carry on ſtrenuouſly,

Old Translation.

CHAP. I. 1 Paul, an apoſtle of Jeſus Chriſt, by the commandment of God our Saviour, and Lord Jeſus Chriſt, *which is* our hope;

2 Unto Timothy, *my* own ſon in the faith: Grace, mercy, *and* peace, from God our Father, and Jeſus Chriſt our Lord.

3 As I beſought thee to abide ſtill at Epheſus, when I went into Macedonia, that

Greek Text.

1 Παυλος αποστολος Ιησου Χριστου κατ' επιταγην Θεου σωτηρος ἡμων και Κυριου Ιησου Χριστου, της ελπιδος ἡμων,

2 Τιμοθεῳ γνησιῳ τεκνῳ εν πιστει, χαρις, ελεος, ειρηνη απο Θεου πατρος ἡμων, και Χριστου Ιησου του Κυριου ἡμων.

3 Καθως παρεκαλεσα σε προσμειναι εν Εφεσῳ,

Ver. 1.—1. *By the commandment of God.* This clauſe, if joined with what goes before, ſignifies that Paul was made an apoſtle by the commandment of God and of Chriſt. See Tit. i. 3. note 1. But joined with what follows, the meaning is, that he wrote this epiſtle to Timothy by the commandment of God and of Chriſt. This conſtruction I have adopted as moſt ſuitable to the apoſtle's deſign. 1. Becauſe when Timothy charged the teachers, and exhorted the people, and ordered the whole affairs of the church of Epheſus, it was of great importance that the Epheſians ſhould know, that in all theſe matters he followed the commandment of God and Chriſt delivered to him by the apoſtle. 2. Becauſe Paul was made an apoſtle, not by the commandment of Chriſt, but by Chriſt himſelf, Acts xxvi. 16.—18.

2. *Our Saviour.* This title is given to God in other paſſages, 1 Tim. ii. 3. iv. 10. Tit. iii. 4. Jude ver. 25. becauſe he contrived the method of our ſalvation, and ſent his Son into the world to accompliſh it, John iii 16.

3 *Our hope.* The apoſtle hoped for ſalvation, not through the ſacrifices of the law, as the Judaizers did, but through the atonement for ſin made by the death of Chriſt.

Ver. 2.

ſtrenuouſly, the good warfare againſt the falſe teachers, ver. 18.—by always holding the truth with a good conſcience; which ſome teachers having put away, had made ſhipwreck of themſelves and of the goſpel, ver. 19.—Of this ſort were Hymeneus and Alexander, two noted Judaizing teachers, whom the apoſtle, after his departure from Epheſus, had delivered to Satan, that they might learn no more to blaſpheme, ver. 20.

New Translation.

CHAP. I. 1 Paul an apoſtle of Jeſus Chriſt, by the commandment[1] of God our Saviour,[2] and *of the* Lord Jeſus Chriſt *our* hope,[3]

2 *To* Timothy my *genuine* ſon[1] in the faith: (χαρις) grace, (ελεος) mercy, *and* (ειρηνη) peace[2] from God our Father and Chriſt Jeſus our Lord.

3 As I *entreated*[1] thee to *continue in* Epheſus, when *going* into Mace-

Commentary.

CHAP. I. 1 I *Paul an apoſtle of Jeſus Chriſt*, write this epiſtle *by the commandment of God, the contriver of our ſalvation, and of the Lord Jeſus Chriſt*, on whoſe death, and not on the ſacrifices of the law, *our hope* of eternal life is founded,

2 *To Timothy* who is *my genuine ſon in the faith*, being like minded with myſelf: May *gracious aſſiſtances, merciful deliverances*, ſuch as I have often obtained, *and* inward *peace from God our Father, and* from *Chriſt Jeſus our Lord* be multiplied to thee.

3 *As I entreated thee to continue in Epheſus, when* I was *going into Macedonia*, I now, by the commandment

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Ver. 2.—1. *Timothy my genuine Son.* See Tit. chap. i. 4. Illuſtration. Some think the apoſtle called Timothy his *ſon* for the ſame reaſon that the diſciples of the prophets were called, *the ſons* of the prophets. But I rather ſuppoſe, he called Timothy his *ſon*, becauſe he had converted him, and thereby conveyed to him a new nature. We have the ſame phraſeology, Philem. ver. 10. *my ſon Oneſimus whom I begat in my bonds.* 1 Cor. iv. 15. *To Chriſt Jeſus, by the goſpel, I have begotten you.*—Perhaps alſo the apoſtle called Timothy his *genuine ſon*, on account of his age, and becauſe he reſembled him in the diſpoſitions of his mind, his faith, his love, and his zeal in ſpreading the goſpel.

2. *Grace, mercy, and peace* To the churches, and to Philemon, the benediction is, *Grace and peace.* But to Timothy and Titus, who were expoſed to great dangers in diſcharging their office, the apoſtle wiſhed *mercy* likewiſe; which therefore may mean, merciful deliverances from dangers and enemies.

Ver. 3.—1. *As I intreated thee.* Beza obſerves, that by uſing the ſoft expreſſion, παρεκαλεσα σε, *I intreated thee*, the apoſtle hath left a ſingular

thou mightest charge some that they teach no other doctrine;

πορευομενος εις Μακεδονιαν, ἱνα παραγγειλῃς τισι μη ἑτεροδιδασκαλειν·

4 Neither give heed to fables, and endless genealogies, which minister questions rather than godly edifying, which is in faith; *so do.*

4 Μηδε προσεχειν μυθοις και γενεαλογιαις απεραντοις, ἁιτινες ζητησεις παρεχουσι μαλλον η οικοδομιαν Θεου την εν πιστει.

5 Now, the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned;

5 Το δε τελος της παραγγελιας εστιν αγαπη εκ καθαρας καρδιας, και συνειδησεως αγαθης, και πιστεως ανυποκριτου·

6 From which some having swerved, have turned aside unto vain jangling;

6 Ὡν τινες αστοχησαντες, εξετραπησαν εις ματαιολογιαν·

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gular example of modesty, to be imitated by superiors, in their behaviour towards their inferiors in the church.

2. *So do.* At the time the apostle wrote this letter, the absolute necessity of Timothy's presence in Ephesus, having been made known to him perhaps by revelation, he turned his former request into a command.

3. *That thou mayest charge some, not to teach differently.* These teachers seem to have been Judaizers, and members of the church at Ephesus. For with other teachers, Timothy could have little influence.—In not mentioning the names of these corrupt teachers, the apostle shewed great delicacy, hoping that they might still be reclaimed. The same delicacy he had observed in his treatment of the false teacher at Corinth, and of the incestuous person there.

Ver. 4.—1. *Nor to give heed to fables.* These are called, Tit. i. 14. *Jewish fables*, because they were invented by the Jewish Doctors to recommend the institutions of Moses.

2. *And endless genealogies.* Though the Jews were all, excepting the proselytes, descended from Abraham, the genealogies by which many of them pretended to derive their pedigree from him, could not with certainty be shewed to end in him; for which reason the apostle termed them, απεραντοις, *endless*. See Tit. iii. 9. note 1.

3. *Great edification:* So the phrase οικοδομιαν Θεου, properly signifies, being the Hebrew superlative.—Mill affirms that all the ancient MSS. without exception, read here, η οικονομιαν Θεου την εν πιστει, *rather than the dispensation of God which is by faith;* the Christian dispensation. But I have

donia, *so do*[2] that thou *mayest* charge some[3] *not to teach differently.*

of God, require thee *so* to *do; that thou mayest charge the Judaizers, not to teach differently* from the inspired apostles of Christ.

4 *Nor to* give heed to fables[1] and endless genealogies,[2] which *occasion* (ζητησεις) *disputes*, rather than *great edification*,[3] which is (εν, 167.) *through* faith.

4 *Nor to inculcate fabulous traditions*, invented to prove that men cannot be saved unless they obey the law of Moses; *and uncertain genealogies*, by which every Jew endeavours to trace his descent from Abraham, and *which* by their uncertainty *occasion disputes, rather than the great edification which is through* a right *faith* only.

5 Now, (το τελος της παραγγελιας, ver. 3.) the end of the *charge*[1] is *love from* a pure heart, and *a* good conscience, and *unfeigned* faith;[2]

5 *Now the scope of the charge*, to be given by thee to these teachers, *is*, that instead of inculcating fables and genealogies, they inculcate *love* to God and man, proceeding *from a pure heart, and* directed by *a good conscience, and* nourished by *unfeigned faith* in the gospel doctrine.

6 From which *things* some having swerved,[1] have turned aside *to foolish talking.* (See 1 Tim. vi. 20. 2 Tim. ii. 14.)

6 *From which things some* teachers *having swerved, have* in their discourses *turned aside to foolish talking;* talking which serves no purpose but to discover their own folly, and to nourish folly in their disciples.

I have followed the reading of the common edition adopted by the English translators, as it gives a good sense of the passage.

Ver. 5.—1. *Now the scope of the charge:* The word παραγγελια, denotes *a message*, or *order* brought to one from another, and delivered by word of mouth. *The charge* here meant, is that which the apostle ordered Timothy to deliver to the teachers in Ephesus. For he had said, ver. 3. *I intreated thee to remain, &c. So do,* ινα παραγγειλης, *that thou mayest charge some.* Here he told him what the the scope of his charge was to be. See ver. 18.—Others, think παραγγελια, here signifies *the gospel.* But I do not remember that this word has that sense any where in scripture.

2. *Unfeigned faith.* According to Benson, the apostle in this expression had those Judaizing teachers in his eye, who, to gain the unbelieving Jews, taught doctrines which they knew to be false: so that their faith in these doctrines was feigned.

Ver. 6. *From which things some having swerved.* The verb αστοχησαντες, as Theophylact observes, signifies to err from the mark at which

 one

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

7 Θελοντες ειναι νομοδιδασκαλοι, μη νοουντες μητε ἁ λεγουσι, μητε περι τινων διαβεβαιουνται.

8 But we know that the law *is* good, if a man use it lawfully;

8 Οιδαμεν δε ὁτι καλος ὁ νομος, εαν τις αυτῳ νομιμως χρηται.

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

9 Ειδως τουτο, ὁτι δικαιῳ νομος ου κειται, ανομοις δε και ανυποτακτοις, ασεβεσι και ἁμαρτωλοις, ανοσιοις και βεβηλοις, πατραλῳαις και μητραλῳαις, ανδροφονοις,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

10 Πορνοις, αρσενοκοιταις, ανδραποδισταις, ψευσταις, επιορκοις, και ει τι ἑτερον τῃ ὑγιαινουσῃ διδασκαλιᾳ αντικειται.

11 According to the glorious gospel of the blessed

11 Κατα το ευαγγελιον

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one shoots; and is elegantly used in this place, as τελος was introduced in the preceding verse.

Ver. 7. *Teachers of the law.* Νομοδιδασκαλος, properly signifies *a doctor of the law*, and is of the same import with the Hebrew word *Rabbi*.

Ver. 9. *Is not made for a righteous man*, &c. The law of Moses being given as a rule of life to the good as well as the bad, the apostle's meaning doubtless is, that it was given, not for the purpose of justifying the most righteous man that ever lived, but for restraining the wicked by its threatenings and punishments. This will appear still more clearly, if the doctrine of the Judaizers is considered. They affirmed, that obedience to the law of Moses was the only way in which men could be saved; understanding by *obedience*, one's doing the things which that law enjoined; or in case of failure, his having recourse to the atonement which it prescribed for the offence. But to overturn this corrupt doctrine, the apostle here declared, that the law of Moses was not given for the purpose of justifying any man, not even the righteous, but merely for restraining the lawless and disorderly by its threatenings and punishments; so that it was not a reli-

7 Desiring to be teachers of the law,[1] *though they neither understand* what they say, nor (περι τινων) *concerning what things* they *strongly* affirm.

7 As thou mayest know by this, that *They set themselves up as teachers of the law* of Moses, *though they understand neither what they themselves say* concerning it, *nor the nature of the law which they establish.*

8 *We* know *indeed* that the law IS good, if *one* use it lawfully,

8 *I acknowledge indeed that the law* of Moses *is an excellent institution, if one use it agreeably to the end for which it was given.*

9 Knowing this that the law is not made for a righteous[1] man, but for the lawless and *disorderly*, *the* ungodly and *sinners*, *the* unholy and profane, *murderers* of fathers and murderers of mothers, *manslayers*,

9 Now *we know this, that the law is not made for* justifying *a righteous man, but for* condemning and punishing *the lawless* (see 1 John iii. 4. note 2.) *and disorderly*, namely, *atheists and idolaters; persons polluted with vice, and who are excluded from things sacred, murderers of fathers and murderers of mothers, those who slay others unjustly.*

10 *Fornicators, sodomites, man stealers,*[1] *liars, false swearers,* and if *any* other thing *be opposite to wholesome* doctrine;[2]

10 *Fornicators and sodomites, manstealers, liars, those who perjure themselves; and if any other practice be opposite to the doctrine, which preserves the soul in health,* the law was made to restrain and punish it.

11 According to the glorious[1] gospel of the

11 This view of the law I give *According to the glorious gospel of the*

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gious institution, but a mere municipal law, whereby God, as king o the Jews, governed them in Canaan as his people or subjects.—It is thought by some that in the catalogue of sinners given in this and in the following verse, the apostle had the ten commandments in his eye.

Ver. 10.—1. *Manstealers.* They who make war for the inhuman purpose of selling the vanquished as slaves, as is the practice of the African princes, are really *manstealers.* And they, who like the African traders, encourage that unchristian traffic by purchasing the slaves which they know to be thus unjustly acquired, are partakers in their crime.

2. *Wholesome doctrine.* According to the apostle, *wholesome doctrine* is that which condemns wicked practices. On the other hand, the doctrine which encourages men to sin, or which makes them easy under sin, is in the apostle's estimation, *unwholesome.*

Ver. 11.—1. *Glorious gospel.* The gospel is called *glorious*, because in it the light of true doctrine shines brightly.

2. *Of*

God, which was committed to my trust.

της δοξης του μακαριου Θεου, ὁ επιστευθην εγω.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

12 Και χαριν εχω τω ενδυναμωσαντι με Χριστω Ιησου τω Κυριω ἡμων, ὁτι πιστον με ἡγησατο, θεμενος εις διακονιαν,

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

13 τον προτερον οντα βλασφημον και διωκτην και ὑβριστην· αλλ' ηλεηθην, ὁτι αγνοων εποιησα εν απιστια.

14 And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus.

14 Ὑπερεπλεονασε δε ἡ χαρις του Κυριου ἡμων μετα πιστεως και αγαπης της εν Χριστω Ιησου.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

15 Πιστος ὁ λογος, και πασης αποδοχης αξιος, ὁτι Χριστος Ιησους ηλθεν εις τον κοσμον ἁμαρτωλους σωσαι, ὡν πρωτος ειμι εγω.

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2. *Of the blessed God.* The epithet of *blessed*, is given to God, because being infinitely and independently happy in himself, he stands in no need of any of his creatures to make him happy.

Ver. 12. *Who hath strengthened me.* Before his ascension, Christ promised the spiritual gifts to his apostles under the name of δυναμις, *power* or *strength from on high*, Acts i. 8. Hence the spiritual gifts are termed, 2 Cor. xii. 9 ἡ δυναμις του Χριστου *the power*, or *strength of Christ.* Wherefore the phrase in this verse, ενδυναμωσαντι με, *who hath strengthened*, or, *empowered me*, means, who hath bestowed on me inspiration and miraculous powers, to fit me for being an apostle.

Ver. 13. *I acted ignorantly in unbelief* In the instance of Paul, we see how much guilt, a man who is not at pains to inform himself, may through ignorance contract, without going contrary to his conscience. At the time Paul was doing things which, after he became an apostle, made him call himself the chief of sinners, he was *touching the law blameless*, and thought that in persecuting the Christians, he was doing God service.

Ver. 14.—1. *And the grace of our Lord.* Some are of opinion, that χαρις, here, as 1 Cor. xv. 10. is used in the sense of χαρισμα, so that the translation might run, *And the spiritual gift of our Lord hath superabounded*, &c. But this makes no difference in the sense of the passage, since

blessed God[2] *with which I am entrusted.*

infinitely and independently *blessed God, with* the preaching of *which I am entrusted.*

12 (Και, 204.) *Now* I thank Christ Jesus our Lord, who hath *strengthened*[1] me, *because he reckoned me faithful when he appointed me to* the ministry;

12 *Now I thank Christ Jesus our Lord, who strengthened me* for preaching it, by bestowing on me the gifts of inspiration and miracles, *because he knew that I would be faithful* to my trust, *when he appointed me to the apostleship.*

13 Who was *formerly* a *defamer*, and a persecutor, and *an* injurious *person.* But I *received* mercy, because I *acted* ignorantly in unbelief[1].

13 *Who was formerly a defamer* of him and of his doctrine, *and a persecutor* of his disciples, *and an injurious person* in my behaviour towards them. *But I received pardon* (ver. 16.) *because I acted from ignorance,* being *in a state of unbelief,* and fancying that I was doing God service.

14 (Δε) And the grace[1] of our Lord *hath superabounded* with *the* faith and love[2] which is *REQUIRED* (εν) *by* Christ Jesus.

14 *And* in thus pardoning me, and making me his apostle, *the goodness of our Lord hath superabounded* towards me, accompanied *with the faith and love which is required by Christ Jesus,* but in which I was greatly deficient formerly.

15 (Ὁ, 71.) This saying is *true,*[1] and worthy of all *reception,* that Christ Jesus came into the world to save sinners, of whom I am (πρωτος) chief.[2]

15 *This saying is true, and worthy of cordial and universal reception, that Christ Jesus came into the world to save sinners, of whom,* on account of my rage against Christ and his disciples, *I reckon myself the chief,* I mean of those who have sinned through ignorance.

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since the miraculous gifts with which he was endowed, were the effects of Christ's goodness to him.

2. *Hath superabounded in me with faith and love.* By *faith,* the apostle means such a just notion of the power and wisdom of God, as led him to see that God neither needs, nor requires his servants to promote his cause by persecution, or any cruelty whatever.—By *love,* he means, such benevolence, as disposed him to allow all men the exercise of the right, which he himself claimed, of judging for himself in matters of religion. In these virtues, the apostle was very deficient before his conversion: But after it, they superabounded in him.

Ver. 15.—1. *This saying is true.* Πιστος ὁ λογος. The word πιστος, signifies *believing* as well as *faithful,* Gal. iii. 9. note. But these being the

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

16 Αλλα δια τȣτο ηλεηθην, ινα εν εμοι πρωτω ενδειξηται Ιησȣς Χριστος την πασαν μακροθυμιαν, προς υποτυπωσιν των μελλοντων πιστευειν επ' αυτω εις ζωην αιωνιον.

17 Now, unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

17 Τω δε βασιλει των αιωνων αφθαρτω, αορατω, μονω σοφω Θεω, τιμη και δοξα εις τȣς αιωνας των αιωνων. Αμην.

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the attributes of a person, cannot be applied to a *saying* or *doctrine*. Wherefore the proper translation of the word in this verse is, *credible, true*.

2. *Sinners, of whom I am chief*. The apostle did not mean, that he was absolutely the greatest of all sinners, but, the greatest of those who sin through ignorance: as is plain from ver. 13. And he spake in this manner concerning himself, to shew the deep sense he had of his sin in reviling Christ, and persecuting his disciples: and that he judged charitably of the sins of other men, and of their extenuations.—Farther, he does not say, of whom *I was*, but of whom *I am* the chief, even after he had altered his conduct. By this manner of speaking the apostle hath taught us, that a sinner after reformation, is still guilty of the sins he hath committed; that in pardoning him God considers him as guilty; and that till he is actually pardoned at the judgment, he ought to consider himself in the same light. Wherefore, like the apostle, notwithstanding we have repented, we ought often to recollect our sins to keep ourselves humble, and to increase our thankfulness to God for having delivered us from their power, as well as for giving us the hope of pardon.

Ver. 16.- 1. *That in me the chief of sinners*. Here, εν εμοι πρωτω, answers to ὧν πρωτος ειμι, in ver. 15. And therefore, the words, *of sinners*, are fitly supplied in this place. Some, however, think πρωτος, in both places, should be translated *the first*, supposing the apostle's meaning to be, That he was the first blasphemer and persecutor of the Christians, since the effusion of the Spirit, who had obtained mercy. But this opinion is contrary to Acts ii 33.—41. vi 7.

2. *For a pattern*. The word υποτυπωσιν, denotes a pattern made by impression; being derived from τυπος, which signifies a mark made by impression, or striking, John xx. 25.—For more concerning υποτυπωσεως, see 2 Tim. i. 13. note 1. and concerning τυπος, see 1 Pet. iii. 21. note 2.

3. *To*

16 (Αλλα) *However* for this cauſe *I received* mercy, that in me *the chief*[1] *OF SINNERS* Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern[2] to them *who* ſhould hereafter believe[3] on him *in order to* everlaſting life.

16 *However*, though my ſin was great, *for this cauſe I received pardon, that in me the chief of thoſe who ſin through ignorance, Jeſus Chriſt might ſhew forth the greateſt clemency* in forgiving offenders, *for an example* of mercy, *to* encourage *them who ſhould in future ages* repent and *believe on him, in order to* obtain *everlaſting life.*

17 Now, *to* the King eternal,[1] immortal,[2] inviſible,[3] *to the wiſe God alone*,[4] BE honour, and glory, for ever and ever. Amen.

17 *Now*, raviſhed with the goodneſs of God, in making me an example of pardon for the encouragement of future penitents, I ſay, *to the ruler of the ages, who is immortal and inviſible, to the wiſe God alone, be honour and glory for ever and ever. Amen.*

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3. *To them who ſhould hereafter believe.* The original of this paſſage, may be ſupplied and tranſlated as follows, *for a pattern* of the pardon *of them who ſhould hereafter believe.* And it muſt be acknowledged that no example could be more proper, to encourage the greateſt ſinners in every age to repent, than the pardon which Chriſt granted to one, who had ſo furiouſly perſecuted his church.

Ver. 17.—1. *Now to the King eternal.* Perhaps, Τῳ δε βασιλει των αιωνων, may be better tranſlated, *to the king of the ages,* namely the age before the law, the age under the law, and the age under the Meſſiah. According to this tranſlation, which is perfectly literal, the apoſtle's meaning is, To him who hath governed the three diſpenſations under which mankind have lived, ſo as to make them co-operate to the ſame great end, the pardoning of ſinners, and who is immortal, &c. be honour, and glory for ever, aſcribed by angels and men.

2. *Immortal.* Αφθαρτῳ, ſignifies, *incorruptible:* But it is rightly tranſlated, *immortal,* becauſe what is incorruptible, is likewiſe *immortal.*

3. *Inviſible.* By this epithet the true God is diſtinguiſhed from the heathen deities, who being all of them corporeal, were viſible. Bengelius ſuppoſes this epithet was given to God, to ſhew the folly of thoſe who will not acknowledge God, becauſe he is not the object of their ſenſes.

4. *To the wiſe God alone.* See this tranſlation ſupported, Rom. xvi. 27. note 1.—The Alexandrian and Clermont MSS. the Syriac, Vulgate, and other ancient verſions, with ſome of the fathers and Greek commentators, omit the word Σοφῳ; on which account, Eſtius and Mill are of opinion, that it was inſerted from Rom. xvi. 27.—In this doxology, the apoſtle contraſted the perfections of the true God, with the properties of the falſe gods of the heathens.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

18 Ταυτην την παραγγελιαν παρατιθεμαι σοι, τεκνον Τιμοθεε, κατα τας προαγουσας επι σε προφητειας, ἱνα στρατευῃ εν αυταις την καλην στρατειαν,

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

19 Εχων πιστιν και αγαθην συνειδησιν, ἡν τινες απωσαμενοι, περι την πιστιν εναυαγησαν·

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

20 Ὡν εστιν Ὑμεναιος και Αλεξανδρος, ὁυς παρεδωκα τω Σατανα, ινα παιδευθωσι μη βλασφημειν.

Ver. 18.—1. *According to the prophecies which went before concerning thee.* In the apostolical age, some were pointed out by Revelation, as persons fit to be invested with particular offices in the church. In that manner Paul and Barnabas were separated to the work of preaching to the Gentiles, Acts xiii. 2. So also, the elders of Ephesus were made *bishops* by the Holy Ghost, Acts xx. 28. Timothy likewise was appointed an evangelist by revelation. But where persons had professed the gospel for a considerable time, and had given proof of their constancy, good disposition, and ability, an immediate designation of the Holy Ghost was not necessary to their being made bishops and deacons, because their fitness for these offices might be known, by the ordinary rules of prudence. Accordingly, when the apostle ordered Titus and Timothy, to ordain persons to these offices, he directed them to ordain those only, who were possessed of the qualifications which he described.—Others, by τας προφητειας, *prophecies*, understand the prophetic gifts bestowed on Timothy to fit him for the ministry.

2. *Mayest carry on through them the good warfare.* Ruling the church of Ephesus, is called *a warfare*, because Timothy had many enemies to fight against; and in the contest was to endure continual labour, watching, and danger. Hence Timothy is called *a good soldier of Jesus Christ*, 2 Tim. ii. 3.

Ver. 19. *Made shipwreck.* In this metaphorical passage the apostle insinuates, that *a good conscience* is the pilot, who must guide us in our voyage through the stormy sea of this life, into the harbour of heaven.

Ver. 20. *Whom I have delivered to Satan.* This is the punishment which the apostle ordered the Corinthians to inflict on the incestuous person, 1 Cor. v. 5. See the notes on that passage. The apostles delivered obstinate offenders to Satan, not only for their own reformation,

18 This charge I commit *to* thee, son Timothy, according to the prophesies which went before (επι, 186.) *concerning* thee,[1] (chap. iv. 14.) that *thou mayest carry on* (εν, 167.) *through* them *the* good warfare;[2]

18 *This charge* to the Judaizers, not to teach differently, *I commit to thee son Timothy*, to deliver to them: and I do it *agreeably to the revelations which were before* made to me *concerning thee*, and which I now mention, *that through the recollection of these revelations*, and of the honour which was done thee by them, *thou mayest* strenuously *carry on the good warfare* against the enemies of truth in Ephesus.

19 (Εχων) Holding *fast* faith and a good conscience; (chap. iii. 9.) which some having put away, (περι) *with respect to the* faith have made shipwreck.[1]

19 In carrying on this warfare, *Hold fast* the true *faith, and* at the same time *a good conscience*, using no improper methods in spreading the gospel; *which* faith and good conscience *some* teachers *having put away*, from worldly motives, *with respect to the faith have made shipwreck;* they have corrupted the gospel, and destroyed their own souls.

20 Of whom *are* Hymeneus (see 2 Tim. ii. 17, 18.) and Alexander, (see 2 Tim. iv. 14.) whom I have delivered to Satan,[1] that they *might be taught by chastisement*, not to blaspheme.

20 *Of whom are* the two Judaizing teachers *Hymeneus and Alexander*, *whom* for their obstinately persisting wilfully to corrupt the gospel, *I have delivered to Satan*, to be by him tormented with bodily pains, *that they might be taught by* a *chastisement* miraculously inflicted on them, *not to revile* either Christ, or his doctrine concerning the salvation of the Gentiles. Let the faithful in Ephesus avoid these wicked teachers.

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tion, but for striking terror in others. If the offender, in consequence of this punishment, was afflicted with some bodily disease, it probably wore off on his repentance, or through length of time. And even though it continued, some of the offenders may have been so obstinate in their wicked courses, that they did not amend. This seems to have been the case with Hymeneus and Alexander, two of the corrupt teachers at Ephesus, whom Timothy was left to oppose. For notwithstanding the apostle, after his departure, punished them by delivering them to Satan, they persevered in spreading their erroneous doctrines, 2 Tim. ii. 17, 18. iv. 14.—The apostle's treatment of Hymeneus

meneus and Alexander, is a proof that he was guilty of no imposture in the things which he preached; nor of any bad practices among his disciples; otherwise he would have behaved towards these opponents with more caution, for fear of their making discoveries to the disadvantage of his character.—At what time the apostle delivered Hymeneus and Alexander to Satan, does not appear. But from his informing

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CHAP. II.

View and Illustration of the Directions contained in this Chapter.

IN this chapter, the apostle, first of all, gave Timothy a rule, according to which the public worship of God was to be performed in the church of Ephesus. And in delivering that rule, he shewed an example of the faithfulness, on account of which Christ had made him an apostle. For without fearing the rage of the Jewish zealots, who contended that no person could be saved who did not embrace the institutions of Moses, he ordered public prayers to be made for men of all nations and religions, ver. 1.—For kings, and for all in authority, notwithstanding they were heathens, that the disciples of Christ, shewing themselves good subjects by praying for the Roman magistrates, might be allowed in peace, to worship the only true God according to their conscience, ver. 2.—Thus to pray for all men, the apostle assured Timothy is acceptable to God, ver. 3. Who hath provided the means of salvation for all men, ver. 4.—and is equally related to all men, as their Creator and Governor, and as the object of their worship; even as Jesus Christ is equally related to all men, as their Mediator and Saviour, ver. 5.—Having offered himself a ransom for all: a doctrine, the proof of which, the apostle told Timothy, was now set before the world in its proper season, ver. 6.—by many preachers, and especially by Paul himself, who was appointed a herald, to proclaim, and to prove, that joyful doctrine, ver. 7.

But because the Jews fancied their prayers offered up in the Jewish synagogues and prayer houses, but especially in the temple.

Old Translation.

CHAP. II. 1 I exhort, therefore, that, first of all, supplications, prayers, in-

Greek Text.

1 Παρακαλω ουν πρωτον παντων ποιεισθαι δεησεις, προσευχας, εντευξεις,

ing Timothy of it, as a thing he did not know, it may be conjectured, that the apoſtle did it after he left Epheſus, and was come into Macedonia; probably immediately before he wrote this epiſtle. And as it was done without the knowledge or concurrence of the church at Epheſus, it was not the cenſure called *excommunication*, but an exerciſe of miraculous power which was peculiar to him as an apoſtle.

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ple at Jeruſalem, were more acceptable to God than prayers offered up any where elſe; alſo becauſe the heathens were tinctured with the ſame ſuperſtition concerning prayers offered in their temples, the apoſtle ordered prayers to be made by men in every place, from a pure heart, without wrath, and without diſputings about the ſeaſons and places of prayer, ver. 8. From which it is plain, that not the time when, nor the place where, prayers are made, but the diſpoſitions of mind with which they are made, render them acceptable to God.—Next he ordered women, when joining in the public worſhip of God, to appear in decent apparel, adorned with the ornaments of modeſty and purity of manners, rather than with gold and ſilver and coſtly raiment, ver. 9.—It ſeems there were in Epheſus, ſome ladies who had embraced the goſpel, to whom this injunction was neceſſary. Theſe were to adorn themſelves with good works, ver. 10.—And becauſe ſome of the Epheſian women, preached and prayed in the public aſſemblies in preſence of the men, on pretence of their being inſpired, the apoſtle ſtrictly forbade that practice, as inconſiſtent with the ſubordinate ſtate of women, who are not to uſurp authority over men, ver. 11, 12.—For the inferiority of the woman to the man, God ſhewed, by creating the man before the woman, ver. 13.—Beſides, that women ſhould not teach men, but be taught by them, is ſuitable to that weakneſs of underſtanding, of which their general mother Eve gave a melancholy proof, when ſhe was deceived by the devil into tranſgreſſion, ver. 14.—Nevertheleſs, for the comfort of pious women, the apoſtle obſerved, that as a woman brought ruin upon mankind by yielding to the temptation of the devil, ſo a woman, by bringing forth the Saviour, hath been the occaſion of the ſalvation of mankind, ver. 15.

NEW TRANSLATION.

CHAP. II. 1 *Now* I exhort firſt of all, that (δεησεις, from δεος timor,)

COMMENTARY.

CHAP. II. 1 *Now I exhort firſt of all, that* in the public aſſemblies, *deprecations* of evils, and *ſupplications*

terceſſions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all goodlineſs and honeſty:

3 For this *is* good and acceptable in the ſight of God our Saviour;

4 Who will have all men to be ſaved, and to come unto the knowledge of the truth.

ευχαριςιας ὑπερ παντων ανθρωπων·

2 Ὑπερ βασιλεων και παντων των εν ὑπεροχῃ οντων· ἱνα ηρεμον και ἡσυχιον βιον διαγωμεν εν πασῃ ευσεβεια και σεμνοτητι·

3 Τȣτο γαρ καλον και αποδεκτον ενωπιον τȣ σωτηρος ἡμων Θεȣ·

4 Ὁς παντας ανθρωπȣς θελει σωθηναι, και εις επιγνωσιν αληθειας ελθειν.

Ver. 1. *Now I exhort firſt of all that deprecations, &c.* By this exhortation we are taught, while men live not to deſpair of their converſion, however wicked they may be; but to uſe the means neceſſary thereto, and to beg of God to accompany theſe means with his bleſſing.

Ver. 2.—1. *And all who are in authority;* That is, for the miniſters and counſellors of kings, and for the inferior magiſtrates, by whatever names they may be called.—In the early times, the Jews prayed for the heathen princes who held them in captivity, Ezra vi. 10. Baruch. i. 10, 11. being directed by God to do ſo, Jerem. xxix. 7. But afterwards becoming more bigotted, they would not pray for any heathen ruler whatever. Nay the zealots among them, held that no obedience was due from the people of God to idolatrous princes; and often raiſed ſeditions in the heathen countries, as well as in Judea, againſt the heathen magiſtrates. See Pref. to 1 Pet. ſect. iv. This malevolent diſpoſition ſome of the Jewiſh converts brought with them into the Chriſtian church. The apoſtle, therefore, agreeably to the true ſpirit of the goſpel, commanded the brethren at Epheſus, to pray, both in public and private, for all men, whatever their nation, their religion, or their character might be, and eſpecially for kings.

2. *That we may live a quiet and peacable liſe.* Beſides what is mentioned in the commentary, this may imply, our praying that all in authority may exerciſe their power in ſuch a wiſe and equitable manner, that, under the protection of their government, we may live in peace with our neighbours and undiſturbed by foreign enemies.—In the firſt age, when the diſciples of Chriſt were liable to be perſecuted for their religion by their heathen neighbours, it was highly neceſſary, by praying for kings and all in authority, to make the heathen rulers ſenſible that

deprecations, [1] supplications, (see Heb. v. 7. note 4.) intercessions, AND *thanksgivings* be made for all men;

for such good things as are necessary, and *intercessions* for their conversion, *and thanksgivings* for mercies, *be offered in behalf of all men*, for heathens as well as for Christians, and for enemies as well as for friends;

2 For kings, and all *who* are in authority, [1] that we may lead a quiet and peaceable life, [2] in all godliness and honesty.

2 But especially *for Kings, and all who have authority* in the state, by whatever name they may be called, *that* finding us good subjects, *we may* be suffered to *lead an undisturbed and peaceable life, while we worship the only true God, and honestly perform every civil and social duty.*

3 For this IS good [1] and acceptable in the sight of God our Saviour,

3 *For this*, that we pray for all men, and especially for rulers, although they be heathens, *is good* for ourselves, *and acceptable in the sight of God our Saviour.*

4 Who *commandeth* all men to be saved, [1] and to come *to* the knowledge of the truth. (See Tit. i. 1. note 4.)

4 *Who commandeth all men to be saved* from heathenish ignorance and Jewish prejudices, *and to come to the knowledge of the truth*, that is, of the gospel, through the preaching of the word.

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that they were good subjects. For thus they might expect to be less the object of their hatred.

Ver. 3. *For this is good.* For the disciples of Christ, thus to pray for all men, especially for their heathen enemies and persecutors, was of excellent use to make the latter sensible how good, how patient, and how benevolent, the disciples of Jesus were; and that their religion led them to no seditious practices. In the first ages, this display of the Christian character was the more necessary, that the heathens were apt to confound the Christians with the Jews, and to impute to them the odious spirit and wicked practices of the Jews, who confining their benevolence to those of their own religion, cherished a most rancorous hatred of all the rest of mankind.

Ver. 4. *Who commandeth all men to be saved.* So Ὁς θελει παντας ανθρωπους σωθηναι, should be translated. For *the will* of a superior declared, is the same as a command. In this sense the word θελειν is used Luke v. 12. *Lord* εαν θελῃς, *if thou command, thou canst cleanse me*, 13. θελω, *I command, Be thou cleansed.*—John xxi. 22. Εαν αυτον θελω μενειν, *If I command him to remain till I come.*—Gal. vi. 13. Θελουσι, *They command you to be circumcised.*—Heb. x. 5. *He saith sacrifice and offering*, και ηθελησας, *thou dost not command.*—Ver. 8. *Whole burnt offerings and sin*

5 For *there is* one God, and one Mediator between God and men, the man Chriſt Jeſus;

5 Ἑις γαρ Θεος, ἑις και μεσιτης Θεȣ και ανθρωπων, ανθρωπος Χριϛος Ιησȣς.

6 Who gave himſelf a ranſom for all, to be teſtified in due time.

6 Ὁ δȣς ἑαυτον αντιλυτρον ὑπερ παντων, το μαρτυριον καιροις ιδιοις.

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offerings—ȣκ εθελησας, *thou doſt not command.*—If ὁς θελει παντας ανθρωπȣς σωθηναι, is rightly tranſlated, *who commandeth all men to be ſaved*, the apoſtle's meaning will be, as in the commentary, that God commanded the apoſtles to ſave all men from ignorance and vice by preaching the goſpel to them.—Pelagius, ſuppoſing the apoſtle to ſpeak of the eternal ſalvation of all men, thought his meaning was, that *God willeth all men to be ſaved*, who will it themſelves.—Others, that *God willeth all men to be ſaved*, who are capable of ſalvation.—Damaſcen, that *God* originally *willed all men to be ſaved*, and would have ſaved all men, if ſin had not entered.—Others, that *God willeth all* ſorts of *men to be ſaved.*—Others, ſuppoſing that Chriſt is called *God our Saviour* in this paſſage, tranſlate ὁς θελει, *who deſireth all men to be ſaved.*—Eſtius underſtood this of *God's willing all men to be ſaved* by us, ſo far as our prayers and endeavours can contribute to their ſalvation.—But, in ſupport of the tranſlation and interpretation which I have given of this paſſage, let it be obſerved, that *to be ſaved*, ſometimes in ſcripture ſignifies, *to be delivered from ignorance and unbelief.* This ſenſe the word evidently hath, Rom. xi. 26. *And ſo all Iſrael ſhall be ſaved.* That it hath the ſame ſenſe in the paſſage under conſideration, appears from the apoſtle's explication *ſaved, and come to the knowledge of the truth.*—When St Paul ordered prayers to be offered for all men, becauſe God commandeth all men to be ſaved, he had in his eye Chriſt's command to his apoſtles to preach the goſpel to every creature, that all might have the knowledge and means of ſalvation offered to them. See 2 Pet. iii. 9.

Ver. 5.—1. *For there is one God.* After God elected Abraham and his poſterity to be his whole church and people, he called himſelf *the God of Iſrael*, becauſe no other nation knew and worſhipped him. From God's taking to himſelf this title, the Iſraelites inferred, that they were the only objects of his favour, and that he took no care of the reſt of mankind. But to ſhew the Jewiſh Chriſtians the impiety of entertaining ſuch thoughts of God, the apoſtle put them in mind, that the one God is equally related to all mankind, as their Creator and Governor; and that the one Mediator gave himſelf a ranſom for all.—In this paſſage there is an alluſion to Zech. xiv. 9. See Rom. iii. 30. note 1.

2. *And one Mediator between God and men. Mediator*, here denotes one who is appointed by God, to make atonement for the ſins of men by his death; and who in conſequence of that atonement, is authorized

5 For THERE IS one God,[1] and one Mediator[2] between God and men, the man[3] Christ Jesus.

5 *For there is one God*, the maker, benefactor, and governor of all, *and one Mediator between God and men:* consequently all are equally the objects of God's care: this Mediator is *the man Christ Jesus*.

6 Who gave himself a ransom[1] for all:[2] *OF WHICH the testimony IS in its proper season.*[3]

6 *Who* voluntarily (John x. 18.) *gave himself a ransom* not for the Jews only, *but for all. Of which* doctrine *the publication and proof is* now made, *in its proper season;* so that since Christ gave himself for all, it is certainly the will of God that we should pray for all.

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rized to intercede with God in behalf of sinners, and impowered to convey all his blessings to them. In this sense there is but *one Mediator between God and men*, and he is equally related to all.

3. *The man Christ Jesus*. By declaring that the one Mediator, is *the man Jesus Christ*, St. Paul insinuates, that his mediation is founded in the atonement which he made for our sins in the human nature. Wherefore, Christ's intercession for us, is quite different from our intercession for one another. He intercedes, as having merited what he asks for us. Whereas we intercede for our brethren, merely as expressing our good will towards them. And because exercises of this kind, have a great influence in cherishing benevolent dispositions in us, they are so acceptable to God, that to encourage us to pray for one another, he hath promised to hear our prayers for others, when it is for his glory and their good. – Perhaps the apostle called *Jesus a man*, here, for this other reason, that some of the false teachers had begun to deny his humanity. See Preface to 1 John, sect 3. If so, it proves the late date of the apostle's first epistle to Timothy.

Ver. 6.—1. *Who gave himself a ransom*. Αντιλυτρον. This is an allusion to Christ's words, Matt. xx. 28. *To give his life*. λυτρον αντι, *a ransom for many*.—Any price given for the redemption of a captive, was called by the Greeks, λυτρον, *a ransom*. But when life was given for life, Estius says they used the word αντιλυτρον. Thus Rom. iii. 24. The justified are said to have απολυτρωσιν, *redemption through Jesus Christ*. But Rom. viii. 23. απολυτρωσις, signifies *deliverance* simply. Also Deut. vii. 8. *to redeem* signifies *to deliver* simply. See Ephes i. 7. note 1.

2. *For all*. This, according to some, means *for all sorts of men;* agreeably to Rev. v. 9. *Thou hast redeemed us to God by thy blood out of every kindred and tongue and blood and people and nation* But the expression will bear a more general meaning, as was shewed, 2 Cor. v. 15. note 1.

3. *Of which the testimony is in its proper season*. In this translation I have followed the Vulgate. *Cujus testimonium temporibus suis confirmatum*

7 Whereunto I am ordained a preacher, and an apoſtle, (I ſpeak the truth in Chriſt, *and* lie not,) a teacher of the Gentiles in faith and verity.

7 Εις ὁ ετεθην εγω κηρυξ και αποςολος, (αληθειαν λεγω εν Χριςῳ, ȣ ψευδομαι) διδασκαλος εθνων εν πιςει και αληθεια.

8 I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting.

8 Βȣλομαι ȣν προσευχεσθαι τȣς ανδρας εν παντι τοπῳ, επαιροντας ὁσιȣς χειρας χωρις οργης και διαλογισμȣ.

9 In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and

9 Ὡσαυτως και τας γυναικας εν καταςολῃ κοσμιῳ, μετα αιδȣς και σωφρο-

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tum eſt. The proper ſeaſon, for publiſhing and proving that Chriſt gave himſelf a ranſom for all, was doubtleſs after he had actually died for that purpoſe.

Ver. 7. *I ſpeak the truth in Chriſt, I lie not.* This ſolemn aſſeveration, the apoſtle uſed, Rom. ix. 1. He introduces it here, in confirmation of his being a herald and an apoſtle, and a teacher of the Gentiles in the true faith of the goſpel, becauſe ſome in Epheſus denied his apoſtleſhip, and becauſe he was going to give commands quite contrary to their ſentiments. On this paſſage Benſon's remark is, "what "writer ever kept cloſer to his ſubject than this apoſtle? The more "we underſtand him, the more we admire how much every ſentence, "and every word tendeth to the main purpoſe of his writing."

Ver. 8.—1. *I command, therefore, that the men pray.* As the apoſtle is ſpeaking of public prayer, his meaning, I ſuppoſe, is that the men, and not the women, were to lead the devotion of the aſſembly; eſpecially as in ver. 12. he expreſsly forbids women to ſpeak in the church.

2. *Every where.* By this precept, the apoſtle condemned the ſuperſtitious notion both of the Jews and Gentiles, who fancied that prayers offered in temples, were more acceptable to God, than prayers offered any where elſe.—This worſhipping of God in all places, was foretold as the peculiar glory of the goſpel diſpenſation, Mal. i. 11.

3. *Lifting up* ὁσιȣς *holy hands*, that is, hands not cleanſed with water, but hands undefiled with murder, rapine, and other wicked actions. This the Pſalmiſt anciently inculcated, Pſal. xxiv. 4, xxvi. 6. as did the prophet Iſaiah likewiſe, chap. i. 16, 17.—There is here an alluſion to the cuſtom of the Jews, who, before they prayed, waſhed their hands, in token of that purity of heart and life, which is neceſſary to render prayers acceptable to God. *The lifting up of hands,* is put for *praying*, the thing ſignified by that action.

4. *Without wrath.* By *wrath*, the apoſtle means, an inward reſentment of injuries, accompanied with a reſolution of doing evil to thoſe who

7 (Εις ὁ, 142. 2.) *For which I was appointed a herald* and an apoſtle, (I ſpeak the truth in Chriſt, *I* lie not,[1]) a teacher of the Gentiles in faith and *truth.*

7 *For* the bearing of *which* teſtimony concerning the benevolence of God towards all men, and concerning Chriſt's giving himſelf a ranſom for all, *I was appointed an herald*, or meſſenger of peace, *and an apoſtle* divinely inſpired, (*I call Chriſt to witneſs, that I ſpeak the truth and lie not,*) *a teacher of the Gentiles in faith and truth;* that is, in the true faith of the goſpel. Eſſ. iv. 19.

8 (Βȣλομαι, ſee ver. 4. note,) *I command*, therefore, that *the* men[1] pray every where,[2] lifting up holy[3] hands without wrath,[4] and (διαλογισμȣς) *diſputings.*[5]

8 *I command, therefore, that the men pray* for all, (ver. 1.) *in every place* appointed for public worſhip, *lifting up holy hands;* hands purified from ſinful actions; and that they pray *without wrath, and diſputings* about the ſeaſons and places of prayer.

9 In like manner alſo, that *the* women adorn themſelves in *decent* apparel,[1] *with modeſty* and

9 *In like manner alſo*, I command *that the women* before appearing in the aſſemblies for worſhip, *adorn themſelves in decent apparel, with mo-*

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who have injured us. Perhaps alſo he meant to condemn the Judaizers for the anger which they often expreſſed againſt the Gentile converts, on account of their not obeying the law of Moſes.

5. *And diſputings.* Διαλογισμοι ſometimes ſignifies *reaſonings in* one's own mind; ſometimes reaſonings and diſputings with others. See Luke ix. 46, 47.—The diſputings, of which the apoſtle ſpeaks in this paſſage, are not thoſe only about the times and places of prayer, but thoſe about other points of religion, whereby bigots inflame themſelves into rage againſt thoſe who differ from them.—This precept of the word of God, ought to be well attended to, by all who lead the devotion of others in the public aſſemblies, that they may beware of introducing their private reſentments, and angry paſſions, into their addreſſes to the deity.

Ver. 9. *That the women adorn themſelves*, καταςολῃ κοσμιῳ, *in decent apparel.* The ςολη, of the Greeks, was a kind of garment uſed by the women, which reached down to their ancles. The καταςολη, according to Theophylact and Œcumenius, was a long upper garment which covered the body every way.—Κοσμιος, ſignifies not only what is beautiful, but what is neat, and clean, and ſuitable to one's ſtation. For, in this paſſage, the apoſtle doth not forbid, either the richneſs, or expenſiveneſs of the dreſs of women in general, as is plain from the commendation given to the virtuous woman, Prov. xxxi. 21, 22. who, through

sobriety; not with broidered hair, or gold, or pearls, or costly array;

σωφροσυνης κοσμειν ἑαυτας, μη εν πλεγμασιν, η χρυσω, η μαργαριταις, η ἱματισμω πολυτελει·

10 But (which becometh women professing godliness) with good works.

10 Αλλ' (ὁ πρεπει γυναιξιν επαγγελλομεναις θεοσεβειαν) δι' εργων αγαθων.

11 Let the woman learn in silence with all subjection.

11 Γυνη εν ἡσυχια μανθανετω εν παση ὑποταγη.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

12 Γυναικι δε διδασκειν ουκ επιτρεπω, ουδε αυθεντειν ανδρος, αλλ' ειναι εν ἡσυχια.

13 For Adam was first formed, then Eve.

13 Αδαμ γαρ πρωτος επλασθη, ειτα Ευα.

14 And Adam was not deceived; but the woman, being deceived, was in the transgression.

14 Και Αδαμ ουκ ηπατηθη· ἡ δε γυνη απατηθεισα, εν παραβασει γεγονε.

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through her industry, clothed all her household with scarlet, and herself with silk and purple; not to mention, that the good of society requires persons to dress themselves according to their rank and fortune. What the apostle forbids is, that immodest manner of dressing which is calculated to excite impure desires in the spectators: also, that gawdiness of dress which proceeds from vanity, and nourishes vanity: In short, that attention to dress which consumes much time, leads women to neglect the more important adorning of their mind, makes them careless of their families, and runs them into expences greater than their husbands can afford. See 1 Pet. iii. 3. note.—How apt the eastern women were to indulge themselves in finery of dress, we learn from the prophet Isaiah's description of the dress of the Jewish ladies in his time, Isa. iii. 16.—24.

Ver. 10. *Becometh women professing godliness.* As in scripture, *Ungodliness,* often denotes *Idolatry* and false religion in general, *godliness* in this verse, may signify *true religion,* and particularly *the Christian religion;* a meaning which it has likewise, chap. iii. 16.—By introducing this precept concerning the women's dress, immediately after his precepts concerning public prayers, the apostle, I think, cautioned women against appearing in gawdy dresses, when they joined in the public worship. This is evident from the subsequent verse, which forbids them to speak in the church.—See 1 Pet. iii. 3. where the same direction is given to women concerning their dress.

sobriety, not *with plaited* hair *ONLY*, or gold, or pearls, or costly *raiment*.

desty and sobriety, which are their chief ornaments, *not with plaited hair only, or gold, or jewels, or embroidered raiment* : in order to create evil desires in the men, or a vain admiration of their beauty.

10 But (which becometh women professing godliness [1]) (δια, 119.) with good works. (See 1 Pet. iii. 6. notes.)

10 *But*, instead of these vain ornaments, let them (*as becometh women professing the Christian religion*,) adorn themselves *with works of charity*, which are the greatest ornaments of the female character, and to which the tender heartedness of the sex strongly disposeth them.

11 Let *a* woman learn in silence with all *submission*.

11 *Let every woman receive instruction* in religious matters from the men, *in silence, with entire submission*, on account of their imperfect education, and inferior understanding.

12 (Δε, 105.) *For I do not allow* a woman to teach, nor to usurp authority over *a* man, [1] but to *be silent*.

12 *For I do not allow a woman to teach* in the public assemblies, *nor* in any manner *to usurp authority over a man* : *but* I enjoin them, in all public meetings, *to be silent*.

13 For Adam was first formed, then Eve. (1 Cor. xi. 9.)

13 The natural inferiority of the woman, God shewed at the creation : *for Adam was first formed, then Eve*, to be a help meet for him.

14 (Και, 224.) *Besides*, Adam was not deceived.[1] But the woman being deceived, *became in transgression*.[2]

14 *Besides*, that women are naturally inferior to men in understanding, is plain from this ; *Adam was not deceived* by the devil : *but the woman being deceived* by him, *fell into transgression*.

Ver. 12. *Nor to usurp authority over a man.* The Greek word αυθεντειν, signifies both *to have* and *to exercise authority over another*. In this passage it is properly translated, *usurp authority* : Because when a woman pretends to exercise authority over a man, she arrogates a power which does not belong to her. See 1 Cor. xi. 5. note 1. xiv. 34. note.

Ver. 14.—1. *Besides, Adam was not deceived.* The serpent did not attempt to deceive Adam. But he attacked the woman, knowing her to be the weaker of the two. Hence Eve, in extenuation of her fault, pleaded, Gen. iii. 13. *The serpent beguiled me, and I did eat.*

Whereas

15 Notwithſtanding, ſhe ſhall be ſaved in child-bearing, if they continue in faith, and charity, and holineſs, with ſobriety.

15 Σωθησεται δε δια της τεκνογονιας, εαν μεινωσιν εν πιςει και αγαπῃ και ἁγιασμῳ μετα σωφροσυνης.

Whereas Adam ſaid, ver. 12. *The woman whom thou gaveſt me to be with me, ſhe gave me of the tree, and I did eat;* inſinuating, that as the woman had been given him for a companion and help, he had eaten of the tree from affection to her.—In this view of the matter, the fall of the firſt man ſtands as a warning to his poſterity, to beware of the pernicious influence, which the love of women carried to exceſs, may have upon them to lead them into ſin.—What is mentioned, Gen. iii. 22. *Behold the man is become as one of us, to know good and evil,* does not imply that Adam, was either tempted or deceived by the ſerpent, from an immoderate deſire of knowledge. It relates to the woman alone, according to the known uſe of the word *Man,* which in the Greek and Latin languages, as well as in the Hebrew, ſignifies *man* and *woman* indiſcriminately. Hence it is ſaid, ver. 24. *So he drove out the man;* that is, both the man and the woman. See Spect. vol. vii. No. 510.—The apoſtle's doctrine, concerning the inferiority of the woman to the man in point of underſtanding, is to be interpreted of the ſex in general, and not of every individual; it being well known, that ſome women, in underſtanding are ſuperior to moſt men. Nevertheleſs being generally inferior, it is a fit reaſon for their being reſtrained from pretending to direct men in affairs of importance; which is all the apoſtle meant to prove.

2. *But the woman being deceived, became in tranſgreſſion.* The behaviour of Eve, who may be ſuppoſed to have been created by God, with as high a degree of underſtanding, as any of her daughters ever poſſeſſed, ought to be remembered by them all, as a proof of their natural weakneſs, and as a warning to them to be on their guard againſt temptation.—Perhaps alſo the apoſtle mentioned Eve's tranſgreſſion on this occaſion, becauſe the ſubjection of women to their huſbands was

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CHAP. III.

View and Illuſtration of the Directions given in this Chapter.

BECAUSE many falſe teachers were now ſpreading their erroneous doctrines with great aſſiduity among the Epheſians, St. Paul judged it neceſſary that Timothy, to whom he had

15 (Δε, 100) *However* ſhe ſhall be ſaved (δια τεκνογονιας) *through* child-bearing,[1] if they *live*[2] in faith and *love* and holineſs, with ſobriety.

15 *However*, though Eve was firſt in tranſgreſſion, and brought death on herſelf, her huſband, and her poſterity, the *female ſex ſhall be ſaved* equally with the male, *through child-bearing;* through bringing forth the Saviour; *if they live in faith and love, and chaſtity, with* that *ſobriety* which I have been recommending.

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was increaſed at the fall, on account of Eve's tranſgreſſion, Gen. iii. 16.

Ver. 15.—1. *She ſhall be ſaved through child bearing.* The word σωθησεται, *ſaved,* in this verſe, refers to ἡ γυνη, *the woman* in the foregoing verſe, who is certainly *Eve.* But the apoſtle did not mean to ſay, that ſhe alone was to be ſaved through child-bearing; but that all her poſterity, whether male or female, are to be ſaved through the child-bearing of a woman; as is evident from his adding, *If they live in faith, and love, and holineſs, with ſobriety.* For, ſafety in child bearing doth not depend on that condition at all; ſince many pious women die in child bearing, while others of a contrary character are preſerved.—The ſalvation of the human race through child-bearing was intimated in the ſentence paſſed on the ſerpent, Gen. iii. 15. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy head.* Accordingly, the Saviour being conceived in the womb of his mother by the power of the Holy Ghoſt, he is truly *the ſeed of the woman* who was to bruiſe the head of the ſerpent. And a woman by bringing him forth, hath been the occaſion of our ſalvation.—Vulg. *Per filiorum generationem.*

2. *If they live in faith.* The original word μεινωσι, is rightly tranſlated, *live;* for ſo it ſignifies in other paſſages, particularly Philip. i. 25.—The change in the number of the verb from the ſingular to the plural, which is introduced here, was deſigned by the apoſtle to ſhew, that he does not ſpeak of Eve, nor of any particular woman, but of the whole ſex. See Eſſ. iv. 14.

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had committed the care of the church at Epheſus, ſhould be aſſiſted by a number of biſhops and deacons, well qualified to teach the people. Wherefore, after obſerving what an honourable office that of a Chriſtian biſhop is, ver. 1.—he deſcribed the qualities and virtues neceſſary in one who aſpires to attain it; whereby it appears, that an able and faithful Chriſtian biſhop, is a perſon moſt venerable on account of his character, as well as on account of his office, ver. 2.—7.—In like manner,

ner, the apoſtle deſcribed the qualifications and virtues neceſſary in a Chriſtian deacon, ver. 8, 9.—and that none might be appointed to theſe offices, who were not of a good character, he ordered them to be *proved*, that is, ordered their names to be publiſhed to the people, that if any perſon had aught to ſay againſt them, he might have an opportunity to ſpeak it. And if no accuſer appeared, they were to be conſidered as of an unblemiſhed reputation, and were to be inveſted with the propoſed office, ver. 10.—The apoſtle likewiſe deſcribed the character of thoſe women who were to be employed as female preſbyters, in teaching the young of their own ſex the principles of the Chriſtian faith; and as female deacons, in taking care of the ſick and the poor, ver. 11.—Farther, by obſerving that the deacons, who performed their office well, purchaſed to themſelves a good degree, the apoſtle, I think, inſinuated, that the moſt faithful of the deacons might be choſen biſhops, ver. 13.—Theſe things he wrote to Timothy concerning the doctrine he was to teach, the errors he was to confute, the manner of performing the public worſhip, the behaviour and dreſs of the women in their aſſemblies for worſhip, and the character and qualifications of the perſons Timothy was to ordain biſhops and deacons, notwithſtanding he hoped to come to him ſoon, ver. 14.—Or, if any accident prevented his coming, having written theſe things in this letter, Timothy might

OLD TRANSLATION.

CHAP. III. 1 This *is* a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work.

2 A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of

GREEK TEXT.

1 Πιστος ὁ λογος· Ει τις επισκοπης ορεγεται, καλου εργου επιθυμει.

2 Δει ουν τον επισκοπον ανεπιληπτον ειναι, μιας γυ-

Ver. 1.—1. *If one earneſtly ſeeketh.* The word ορεγεται properly ſignifies the eager deſire and endeavour of a hungry perſon to obtain food. But it is uſed alſo to expreſs any ſtrong deſire whatever. It is a more forcible word than επιθυμει, *deſires*, in the ſubſequent clauſe, which likewiſe ſignifies *ſtrong deſire*, and might be tranſlated *coveteth*.

2. *The office of a biſhop.* This, in the Syriac verſion, is, *concupiſcit Preſbyterium, covets the Elderſhip.* See 1 Tim. v. 17. note 1. Tit. i. 5. note 3.

3. *He deſireth an excellent work.* A biſhop's office is termed εργον, *a work*, to intimate, that he muſt not ſpend his life in eaſe and idleneſs, but in a continued application to the duties of his office. It is alſo termed καλον εργον, a *good* or *excellent work,* becauſe of its honourableneſs

might know in what manner to behave himſelf in *the houſe*, or temple of God, now committed to his care: which therefore was neither the temple at Jeruſalem, far leſs that at Epheſus, but the church of Chriſt at Epheſus, conſiſting of all in that city who believed. And to excite Timothy to be diligent in teaching true doctrine, zealous in oppoſing error, and cautious in ordaining perſons to ſacred offices, he told him, that in regard the Catholic Chriſtian church is the temple in which the living God is worſhipped, and the knowledge of true religion is preſerved, and the practice of virtue is maintained, it is actually the pillar and ſupport of the truth, ver. 15.—By giving that honourable appellation to the Chriſtian church, the apoſtle hath inſinuated, that therein are kept, not the myſteries of any of the heathen gods, but the far greater *myſtery of godlineſs*, or true religion, to be made known, not to a few initiated perſons, as the heathen myſteries were, but to all mankind.—Laſtly, to ſhew the greatneſs of the myſtery of godlineſs which is kept in the Catholic Chriſtian church, the apoſtle explained the particulars of which it conſiſts, ver. 16.—Thus, by tacitly contraſting the Chriſtian church with the temples of Epheſus and Jeruſalem, and by diſplaying the far more noble purpoſes for which it was erected, the apoſtle hath ſhewed how vaſtly ſuperior it is to all the moſt magnificent material fabrics, which have ever been reared, for the worſhip of God, by the hands of men.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 *This ſaying* IS *true*, if *one earneſtly ſeeketh*[1] the office of a biſhop,[2] he deſireth *an excellent*[3] work.	CHAP. III. 1 When about to elect biſhops, thou ſhouldeſt remember that *this ſaying is true, If one earneſtly ſeeking the office of a biſhop, he deſireth a work, which*, though very laborious, *is both honourable and beneficial*, as it promotes the glory of God, and the good of mankind.
2 (Δει ουν) *Therefore* a biſhop muſt be *unblamed*, the huſband of one wife,[1]	2 *Therefore a biſhop ought to be free from blame*; *the huſband of one wife*, at a time; *attentive* to his duty and

neſs and uſefulneſs See 2 Tim. ii. 2. note 2.—The words καλος and αγαθος are often uſed promiſcuouſly, to denote what is *morally good*. But when they are diſtinguiſhed, καλος includes alſo the idea of *honour*, and αγαθος the idea of *profit*.

Ver. 2.—1. *The huſband of one wife.* That the goſpel allows women to marry a ſecond time, is evident from 1 Cor vii. 9 39. By parity of reaſon, it allows men to marry a ſecond time likewiſe. Wherefore, when it is ſaid here, that *a biſhop muſt be—the huſband of one wife*: and

good behaviour, given to hospitality, apt to teach;

ναικος ανδρα, νηφαλεον, σωφρονα, κοσμιον, φιλοξενον, διδακτικον·

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and 1 Tim. v. 9. That the widow who is employed by the church in teaching the young of her own sex the principles of the Christian religion, must have been *the wife of one husband*, the apostle could not mean, that persons who have married a second time are thereby disqualified for sacred offices. For in that case, a bishop, whose wife dies while he is young, must lay down his office, unless he can live continently unmarried. The apostle's meaning, therefore, in these canons, is, that such persons only are to be intrusted with sacred offices, who in their married state, have contented themselves with one wife, and with one husband, at a time; because thereby they have shewed themselves temperate in the use of sensual pleasures.—As the Asiatic nations universally practised polygamy, from an immoderate love of the pleasures of the flesh, the apostle, to bring mankind back to use marriage according to the primitive institution, which enjoined one man to be united to one woman only, at a time, ordered by inspiration, that none should be made bishops but those who, by avoiding polygamy, had shewed themselves temperate in the use of sensual pleasures.—In like manner, because according to our Lord's determination, Mark x. 2.—12. persons who divorced each other unjustly, were guilty of adultery when they married themselves to others; also because such really had more wives and husbands than one at a time; as was the case with the woman of Samaria, mentioned John iv. 18. the apostle, to restrain these licentious practices, which were common among the Greeks and Romans as well as among the Jews, ordered that no widow should be chosen to instruct the younger women, but such as had been the wife of one husband only, at a time, 1 Tim. v. 9.

It may be objected, perhaps, that the gospel ought to have prohibited the people, as well as the ministers of religion, from polygamy and divorce, if these things were morally evil.—As to divorce, the answer is, by the precept of Christ, all, both clergy and people, were restrained from unjust divorces. And with respect to polygamy, being an offence against political prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. xxi. 15. on account of the hardness of their heart, and was generally practised by the eastern nations as a matter of indifference. It was therefore to be corrected mildly and gradually, by example rather than by express precept. And, seeing reformation must begin somewhere, it was certainly fit to begin with the ministers of religion, that, through the influence of their example, the evil might be remedied by disuse, without occasioning those domestic troubles and causeless divorces, which must necessarily have ensued, if by an express injunction of the apostles, husbands immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy and of such of the brethren as were not married at

vigilant,[2] *prudent,*[3] *of comely* behaviour,[4] *hospitable,*[5] *fit* to teach. (2 Tim. ii. 24.)

to his people; *prudent* in his conduct; *of comely behaviour*; *hospitable* to strangers; *fit to teach*, by having good knowledge of the things he is to teach, a clear manner of expressing his thoughts, and an earnest desire to instruct the ignorant.

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their conversion, or who were married only to one woman, supported by the precepts of the gospel which enjoined temperance in the use of sensual pleasure, had so effectually rooted out polygamy from the church, that the emperor Valentinian, to give countenance to his marrying Justina, during the life of his wife Severa whom he would not divorce, published a law permitting his subjects to have two wives at a time, Socrat. Ecc. Hist. Lib. iv. c. 31.

The direction I have been considering, does not make it necessary to one's being a bishop, that he be a married person, as Vigilantius, a presbyter of the church at Barcelona, in the end of the fourth century, contended: But the apostle's meaning is, that if such a person be married, he must, as was observed above, have only one wife at a time. This appears from ver. 4. where it is required of a bishop, that he have his children in subjection. For surely that requisition doth not make it necessary to one's being a bishop, that he have children; but that if he have children, they be obedient to him.—Now although it be not necessary to one's being a bishop, that he be married, yet if a young unmarried man be made a bishop, it may be proper, for avoiding temptation, that he marry, if he have not the gift of continency. See chap. v. 16. note.

2. *Vigilant*. Because the word νηφαλιον, comes from νηφειν, *to be sober*, in opposition to one's being drunk, Estius thinks it should, in this passage, be translated *sober*. But as *sobriety* is mentioned ver. 3. and as νηφειν, signifies also *to watch*, its derivative, νηφαλιον, may very properly be translated *vigilant* or *attentive*. For, certainly it is a chief quality in a bishop, to be attentive to all the duties of his office, and to his flock.

3. *Prudent*. Σωφρονα, *Sanæ mentis*. This word signifies a person whose mind is well regulated, and free from all excesses of passion of every kind; so might be translated, *one who governs his passions*.

4. *Of comely behaviour*. Κοσμιον, from κοσμεω, *to set in order, to adorn*. This may signify, that a bishop's discourse, his dress, his visage, his gait, his manners, must all be suitable to the gravity of his function.—The word σωφρονα, respects the inward man, but κοσμιον, the outward.

5. *Hospitable*. Φιλοξενον, literally, *a lover of strangers*. See Rom. xii. 8. note 5. where the obligation which lay on the bishops, in the primitive times, to be hospitable to such of the brethren as were strangers, or poor, or persecuted, is explained. Yet the bishop's hospitality was not to be confined to the brethren. He was to extend it to his heathen acquaintance also, and even to such stranger heathens, as agreeably to the manners of the times, came to him, drawn by his reputa-

3 Not given to wine, no ſtriker, nor greedy of filthy lucre; but patient, not a brawler, not covetous;

3 Μη παροινον, μη πληκτην, μη αισχροκερδη· αλλ᾽ επιεικη, αμαχον, αφιλαργυρον·

4 One that ruleth well his own houſe, having his children in ſubjection with all gravity;

4 Του ιδιου οικου καλως προιςαμενον, τεκνα εχοντα εν ὑποταγῃ μετα πασης σεμνοτητος.

5 (For if a man know not how to rule his own houſe, how ſhall he take care of the church of God;)

5 (Ει δε τις του ιδιου οικου προςηναι ουκ οιδε, πως εκκλησιας Θεου επιμελησεται)

6 Not a novice, leſt being lifted up with pride, he

6 Μη νεοφυτον· ινα μη

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tion for beneficence. The reaſon was, by receiving ſuch into his houſe, he would have an opportunity of recommending the Chriſtian religion to them by his converſation and example. From this account, it is evident, that the hoſpitality anciently required in a biſhop, was not what is now meant by that word; namely, the keeping a good table and an open houſe for one's friends, and others, who are able to make him a return in kind; but it conſiſted in entertaining ſtrangers of the character juſt now deſcribed: the poor alſo and the perſecuted for the ſake of religion.—That the biſhop might be able to exerciſe this general hoſpitality which the manners of the times (See 1 Cor. ix. 5. note 1.) made neceſſary, their churches ſupplied them with a liberal maintenance. But now that the ancient cuſtoms are changed, and inns are every where open, in which travellers, for their money, can be as well accommodated as in private houſes, there is little occaſion for what the apoſtle calls *hoſpitality*.—The benevolent diſpoſition of a biſhop, in the preſent ſtate of things, will be more properly exerciſed in relieving the poor, who are much more numerous now among Chriſtians, than in the firſt ages. For then, the profeſſion of the goſpel expoſing men to perſecution, few embraced our religion, who had not ſome degree of probity. The brethren therefore in theſe days, being generally men of principle, would not, without cauſe, be burdenſome to the community to which they belonged. But at preſent, in the countries where Chriſtianity is profeſſed, and where the church comprehends many, who, though they call themſelves Chriſtians, have no principle of religion at all, the number of the poor who muſt be relieved, is exceedingly great.

Ver. 3.—1. *Not given to wine.* The apoſtle condemns in a biſhop frequent and much drinking, although it ſhould not be carried the length of intoxication; becauſe by much drinking, much time is waſted,

3 Not given to wine,[1] no ſtriker, *not one who earns money by baſe methods*, [2] but *equitable*, (ſee Philip. iv. 5. note 1.) not a brawler, *nor* covetous.

3 He muſt *not* be *addicted to wine*, *nor* of ſuch a haſty temper as to be *a ſtriker* of thoſe who provoke him, *nor one who gains money by* ſinful, or even by *diſhonourable occupations*; but *equitable* in judging of the offences which any of his flock may commit; *not a noiſy abuſive quarrelſome talker*, *nor covetous* in his dealings.

4 One *who* ruleth well his own houſe,[1] having his children in ſubjection *TO HIM with* all gravity. (See Tit. i. 6. notes.)

4 He muſt be *one who* poſſeſſeth ſuch wiſdom and firmneſs, as to *govern properly his own family*. In particular, *he muſt have his children in ſubjection to him; as becometh the gravity* of his character, and his reputation for prudence,

5 For if *one* know not how to rule his own houſe, how ſhall he take care of the church of God?

5 *For if one be not capable of governing* ſo ſmall a ſociety as *his own family*, but ſuffers his children to be diſobedient and vicious, *How ſhall he govern* in a proper manner that greater and more important ſociety, *the church of God?*

6 Not a *new convert*,[1] leſt being *puffed* up with

6 A biſhop muſt be *not one newly converted*, *leſt being puffed up with*

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ed, the faculties of the mind are enervated, and a ſenſual diſpoſition is cheriſhed.

2. *Who earns money by baſe methods.* So the word αισχροκερδης, (*Sordidum quæſtum faciens*, Scapula,) properly ſignifies.—As many of the brethren in the firſt age maintained themſelves by their own labour, it might happen that the occupations which they followed in their heathen ſtate, and which they continued to follow, after they became Chriſtians, were not very reputable. Wherefore, to diſcourage trades of that ſort, and eſpecially to prevent the miniſters of religion from gaining money by ſinful and even by low methods, the apoſtle ordered that no one ſhould be elected a biſhop, who was engaged in ſuch occupations.

Ver. 4. *One who ruleth well his own houſe.* A biſhop muſt not only rule his own family, but he muſt rule it well; rule it ſo as to promote religion and virtue in all its members; rule it calmly, but firmly, never uſing harſhneſs where gentleneſs and love will produce the deſired effect; alſo he muſt afford to his family, according to his circumſtances, what is neceſſary to their comfortable ſubſiſtence.

Ver. 6.—1. *Not a new convert.* Νεοφυτον, literally, *one newly ingrafted*; namely, into the body of Chriſt by baptiſm; one newly converted. Such were not to be made biſhops, becauſe being imperfectly inſtructed

 in

fall into the condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil.

8 Likewiſe *muſt* the deacons *be* grave, not double-tongued, not given to much wine, nor greedy of filthy lucre;

9 Holding the myſtery of the faith in a pure conſcience.

τυφωθεις, εις κριμα εμπεσῃ τȣ διαβολȣ.

7 Δει δε αυτον και μαρτυριαν καλην εχειν απο των εξωθεν· ἱνα μη εις ονειδισμον εμπεσῃ και παγιδα του διαβολȣ.

8 Διακονȣς ὡσαυτως σεμνȣς, μη διλογȣς, μη οινῳ πολλῳ προσεχοντας, μη αισχροκερδεις·

9 Εχοντας το μυστηριον της πιστεως εν καθαρᾳ συνειδησει·

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in the Chriſtian doctrine, they were not fit to teach it to others.—Beſides, as their conſtancy and other virtues had not been ſufficiently tried, they could have had little authority, eſpecially with the brethren of longer ſtanding and greater experience.

2. *Leſt* τυφωθεις, *being puffed up*. Bengelius ſays τυφω, is of the ſame ſignification with καιω, that τυφ☉ is *a ſmoky heat void of flame*, and that they are ſaid τυφȣσθαι, whom wine, or pride, or an high opinion of their own knowledge, intoxicates and makes giddy. See 2 Cor. x. 5. note 1.

3. *Fall into the condemnation of the devil.* According to Eraſmus, this clauſe ſhould be tranſlated, *Fall into the condemnation of the accuſer;* a ſenſe which the word διαβολ☉, hath ver. 11. For he ſuppoſes that by the *accuſer* is meant, the unbelieving Jews and Gentiles, who were ready to condemn the Chriſtians for every miſdemeanor. But others underſtand the apoſtle as ſpeaking of that evil ſpirit, who in ſcripture is called *the Devil;* and who was caſt out of heaven for his ſin, 2 Pet. ii. 4. Jude, ver. 6. which in this paſſage is inſinuated to have been *pride;* but in what inſtance, or, how ſhewed, is no where told. There are who think he refuſed ſome miniſtration appointed him by God. Others that he would not acknowledge the Son of God as his ſuperior.

Ver. 7. *May not fall into reproach, and the ſnare of the devil.* Here it is intimated, that the ſins which one hath formerly committed, when caſt in his teeth, after he becomes a miniſter, may be the means of tempting him to repeat theſe ſins, by the devil's ſuggeſting to him, that he has little reputation to loſe. Nor is this the only evil. The people knowing his former miſcarriages, will be the leſs affected with what he ſays to them.—All who are candidates for the miniſtry ought to conſider theſe things ſeriouſly.

pride,[2] he fall into the condemnation of the devil.[3]

pride on account of his promotion, *he fall into the punishment inflicted on the devil.*

7 (Δε, 104.) Moreover he must *even* have a good *testimony from those* without, that he may not fall into reproach,[1] and the snare of the devil.

7 *Moreover*, before his conversion, *he must* have behaved in such a manner, as *even* to *have a good testimony from the heathens; that he may not be liable to reproach*, for the sins he committed before his conversion, *and fall into the snare of the devil*, who by these reproaches may tempt him to renounce the gospel.

8 The deacons *in like manner* MUST BE *grave*[1] not double-tongued, not *giving THEMSELVES* to much wine, *not persons who earn money by base methods.*

8 *The deacons, in like manner, must be of a grave* character, *not double-tongued*, speaking one thing to this person, and another to that, on the same subject: *Not giving themselves to much wine; not persons who earn money by base methods.* See ver. 3. note 2.

9 Holding *fast* the mystery[1] of the faith *with* a pure conscience. (Chap. i. 19.)

9 He must *hold fast the doctrines of the gospel with a pure conscience.* He must not from fear or self-interest either conceal, or disguise these doctrines.

Ver. 8. *The deacons* (See Rom. xvi. 1, note 3.) *in like manner must be grave.* The word σεμνους, translated *grave,* includes also the ideas of *dignity* and *steadiness.* These qualities were required in deacons, because they seem to have been employed in teaching. See ver. 9. note.

Ver. 9. *Holding fast the mystery of the faith.* In the opinion of many, this is the *doctrine of the salvation of the Gentiles by faith,* without the works of the law of Moses, called *the mystery of God's will,* Ephes. i. 9. And *the mystery which hath been hid from ages and generations,* Col. i. 26. But I rather think it denotes the doctrine of the gospel in general, called 1 Cor. ii. 7. *A mystery;* and ver. 16. of this chapter, *the mystery of godliness.*—The apostle's direction implies, that a deacon should be both sound in the faith, and conscientious in maintaining it. And although the apostle hath not mentioned it, Timothy, from this direction concerning deacons, must have been sensible that it was equally necessary in bishops, as in deacons, to hold the mystery of the faith with a pure conscience.—*Soundness in the faith* being required in deacons, it is a presumption that they were sometimes employed in teaching; but whether by preaching, or by catechising, is hard to say. They likewise performed the office of readers in the church. See Beza here.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must* their wives *be* grave, not slanderers; sober, faithful in all things.

10 Και ὑτοι δε δοκιμαζεσθωσαν πρωτον, ειτα διακονειτωσαν, ανεγκλητοι οντες.

11 Γυναικας ὡσαυτως σεμνας, μη διαβολυς, νηφαλιυς, πιστας εν πασι.

Ver. 10. *But let these also be proved first.* The word *also,* implies, that the rule for trying the character of the deacons, was to be observed with relation to bishops. The rule was this: They published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might shew it. So we are told by Lampridius, in his life of Alexander Severus, tom. ii. c. 46. quoted at large, Truth of the Gospel Hist. p 331. who, it seems, wished to have the same method followed in appointing the governors of provinces; and alleged the example of the Jews and Christians, who published the names of their ministers, before they established them in their offices. Now although Lampridius speaks of a rule observed by the Christians in the time of Alexander Severus, previous to their admitting persons to be bishops and deacons, it was a rule so natural and reasonable, that we may suppose it was prescribed by the apostles, and that it is referred to in this passage, where he ordered persons to be *proved* before they exercised the deacon's office. But Estius thinks the apostle, in this direction, required that no one should be made either a bishop or a deacon, till he had given proof both of his steadfastness in the faith, and of his other virtues, during a reasonable space of time after his conversion. The other interpretation, however, agrees better with the subsequent clause, *being* ανεγκλητοι, *unaccused.*

Ver. 11.—1. *The women, in like manner, must be grave.* In translating Γυναικας, by the word *women,* I have followed the Vulgate, which hath here, *Mulieres similiter pudicas,* the women in like manner must be modest; because I see no reason for its being made a qualification of deacons to have wives *vigilant and faithful in all things;* especially as it is not made a qualification of bishops to have wives of that character. Besides, Chrysostom and the Greek commentators with the most ancient Latin fathers were of opinion, that the apostle, in this passage, is speaking both of those women who in the first age were employed in ministring to the afflicted, and of those who were appointed to teach the young of their own sex the principles of religion.—As the manners of the Greeks did not permit men to have much intercourse with women of character, unless they were their relations, and as the Asiatics were under still greater restraints, (see Rom. xvi. 1. note 3.) it was proper that an order of female teachers should be instituted in the church, for instructing the young of their own sex. Of these I think the apostle writes in his epistle to Titus, chap. ii. 3, 4. where he gives an account of their office, and calls them, Πρεσβυτιδες, *Female*

10 (Και ὀυτοι δε) *But* let these also be proved *first*[1] then let them *exercise the deacon's office, being unaccused.*

10 *However let these also be tried first*, by publishing their names to the church, that if any one hath ought to lay to their charge, he may shew it: *and after such a publication of their names, let them exercise the deacon's office, if no person accuses them.*

11 (Γυναικας ὡσαυτως) *The women in like manner*[1] MUST BE grave, not slanderers,[2] *BUT vigilant*,[3] faithful in all things.

11 *The women, in like manner*, who are employed in teaching the young, *must be stayed* in their deportment; *not slanderers* and tale-bearers, *but vigilant* and *faithful in all the duties belonging to their office.*

Female elders, because of their age. And it is believed that they are the persons called *widows*, of whose maintenance by the church the apostle speaks, 1 Tim. v. 2. and whose character and state he there describes, ver. 9, 10. See the note on ver. 15. of that chapter.—Farther, Clement of Alexandria reckons *widows* among ecclesiastical persons, Pædag. Lib. iii. c. 12. *There are many precepts in scripture concerning those who are chosen, some for priests, others for bishops, others for deacons, others for widows.*—Grotius tells us, these *female presbyters* or *elders*, were ordained by the imposition of hands, till the council of Laodicea; and for this he quotes the xith canon of that council.—From what is said of *Euodia* and *Syntyche*, Philip. iv. 3. it is probable they were female presbyters. Perhaps also *Priscilla, Tryphæna* and *Tryphosa* were of the same order, with some others, whom in his epistle to the Romans he salutes, Rom. xvi. 3. 12. as *labouring in the Lord.*

For these reasons, and on account of the particulars mentioned, Rom. xvi. 1. note 3. I think the apostle in 1 Tim. iii. 11. describes the qualifications not of the *deacons wives*, but of the *women* who in the first age, were employed by the church, to minister to the sick and afflicted, and to instruct the young of their own sex in the principles of the Christian faith.

2. *Not slanderers.* Μη διαβολȣς. This Greek word comes from διαβαλλειν, *transfigere verbis aut calumniis*, and is very properly translated *slanderers.* It was necessary that the women who were employed in ministring to the afflicted, and in teaching the younger women, should be free from detraction, because their slanders might provoke the bishops and deacons to administer rebukes rashly.

3. *But* (νηφαλιȣς) *vigilant.* As it was required of the bishop that he should be νηφαλιον, *vigilant* or *attentive* to all the duties of his function and to his flock, so the women who were employed in ministring to the sick, and in teaching the young of their own sex, were to be *vigilant and faithful in all things*; in all the duties of their office.—Estius, who understands this verse of the wives of the bishops and deacons, is of opinion, that the word νηφαλιȣς, translated *vigilant*, signifies *sober*, or free from drunkenness. If this is the apostle's mean-

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

12 Διακονοι εϛωσαν μιας γυναικος ανδρες, τεκνων καλως προιϛαμενοι και των ιδιων οικων.

13 Οἱ γαρ καλως διακονησαντες, βαθμον ἑαυτοις καλον περιποιουνται, και πολλην παρρησιαν εν πιϛει τη εν Χριϛω Ιησου.

14 Ταυτα σοι γραφω, ελπιζων ελθειν προς σε ταχιον·

15 Εαν δε βραδυνω, ἱνα ειδῃς πως δει εν οικῳ Θεου αναϛρεφεσθαι, ἡτις εϛιν εκκλησια Θεου ζωντος, ϛυλος και ἑδραιωμα της αληθειας.

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ing, the requisition in this verse will be an implied direction to the ministers of the gospel, who ought to rule well all the members of their own families, to attend chiefly to the good qualities of the women they propose to marry. See, however, ver. 2. note 2.

Ver. 12. *Ruling well their children and their own houses.* This qualification, which was required in bishops likewise, shews how anxious the apostle was that all who bare sacred offices, should be unblameable in every respect; knowing that the disorderly behaviour of the members of their family, might give occasion to suspect that they had been careless of their morals.

Ver. 13. *They who have performed the office of a deacon well* περιποιουνται *procure to themselves* βαθμον καλον, *an excellent step*, or *degree.* In the early ages, the bishops or pastors were sometimes taken from among the deacons. Thus *Eleutherus*, bishop of Rome, before his promotion, was a deacon of that church in the time of Anicetus, as Eusebius informs us, Eccles. Hist. v. 6. Edit. Vales. But whether this was the practice in the apostle's time; or, if it was the practice, whether St. Paul had it in view here, is hard to say.—Because βαθμος signifies *a step* or *seat*, some imagine the apostle alludes to the custom of the synagogue, where persons of the greatest dignity were set on the most elevated seats.

Ver. 15.—1. *In the house of God. The tabernacle* first, and afterwards *the temple*, obtained the name of *the house*, or *habitation* of God, because

12 Let the deacons be the husbands of one wife, (see ch. iii. 2. note 1.) *ruling well* THEIR children and their own houses.[1]

12 *Let the deacons be the husbands of one wife only* at a time, having shewed their temperance, by avoiding polygamy and causeless divorce. They must likewise *rule with prudence and firmness their children and every one in their families.*

13 For they *who* have *performed the office of a deacon well, procure* to themselves *an excellent* degree,[1] and great boldness in the faith which IS in Christ Jesus.

13 *For they who have performed the office of a deacon with ability and assiduity, secure to themselves an honourable rank in the church, and great courage in* teaching *the Christian faith.* For even the wicked must respect persons who shew so much benevolence and activity, in relieving the poor, the afflicted, and the persecuted.

14 These things *I write* to thee (ελπιζων, 16.) *although I hope* to come *to* thee *soon.*

14 *These things* (See the illustration.) *I write to thee, although I hope to come to thee soon* to give thee more complete instruction concerning thy behaviour.

15 (Δε, 108.) *Or*, if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house[1] of God, which is the church of the living God,[2] the pillar and *support*[3] of the truth.

15 *Or, if* by any accident *I* am obliged to *tarry long*, I have written these things, *that thou mayest know how thou oughtest to behave thyself in the house of God, which is* neither the temple at Jerusalem, nor the temple of Diana at Ephesus, but *the church of the living God*, consisting of all believers, and which is *the pillar and support of the truth.*

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because there the symbol of the divine presence resided, 1 Sam. i. 7.—Matth, xxi. 13. *My house shall be called the house of prayer.*—Matth. xxiii. 38. *Behold your house is left to you desolate.*—2 Kings v. 18. *The house of Rimmon*, or his temple.

2. *Which is the church of the living God.* Under the gospel dispensation, no material building or temple is called *the house of God.* That appellation is given only to *the church of God;* or to those societies of men who profess to believe in Christ, and join together in worshipping God according to the gospel form. See 2 Thess. ii. 4 note 3.

3. *The pillar*, και ἑδραιωμα, *and support of the truth.* The word ἑδραιωμα, coming from ἑδραιοω, *to establish*, is fitly translated *firmamentum, a support.*—Some commentators think Timothy is called in this passage, *The pillar and support of the truth*, for the same reason that Peter, James, and

16 And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles,

16 Και ὁμολογουμενως μεγα εστι το της ευσεβειας μυστηριον· Θεος εφανερωθη εν σαρκι, εδικαιωθη εν πνευματι, ωφθη αγγελοις, εκηρυχ-

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and John are called *pillars*, Gal. ii. 9. and that the particle ὡς, *as*, should be supplied before στυλος και ἑδραιωμα; and that the clause should be construed and translated thus: *That thou mayest know how thou oughtest to behave thyself, as the pillar and support of the truth, in the church of the living God.* But not to insist on the harshness and singularity of this construction, I observe, that in regard the interpretation of the passage hath been much contested, a word, which entirely changes the apostle's meaning, should by no means be inserted in the the text on mere conjecture; because in that manner, the scriptures may be made to speak any thing which bold critics please.—The two clauses of the sentence, ἡτις εστι εκκλησια του Θεου ζωντος, στυλος και ἑδραιωμα της αληθειας, wanting something to couple them, the substantive verb with the relative pronoun, either in the masculine or in the feminine gender, must be supplied. If the relative masculine, ὁς εστι, is supplied. God will be *the pillar and support of the truth;* or of that scheme of true religion which hath been discovered to mankind by revelation, and which is called in the next verse, *the mystery of godliness.* Of this scheme of truth, God may justly be denominated *the pillar and support*, because he hath supported it from the beginning, and will support it to the end.—But if the relative feminine, ἡτις εστι, is adopted, *the church of the living God,* will be *the pillar and support of the truth*; which I take to be the apostle's meaning; because, as the Logicians speak, the subject of his proposition, is, not *God*, but *the church of the living God.* This I gather from the omission of the verb and the relative. For on supposition that the apostle meant to tell Timothy, that the church of the living God is the pillar and support of the truth, he could not write ὁς εστι, as that would have made *God the pillar and support of the truth*, contrary to his intention. Neither could he write ἡτις εστι, because being a repetition of the verb and the relative expressed in the clause immediately preceding, it would have been grating to the reader's ear; and besides it is unnecessary, as ἡτις εστι, relates, both to εκκλησια του Θεου ζωντος, and to στυλος και ἑδραιωμα της αληθειας —I have no doubt myself concerning the meaning of the passage: Yet because it is appealed to in proof of a controverted doctrine (See Pref. Sect. 5.) I have in the translation left it as ambiguous as it is in the original, by not supplying the relative, either in the one gender or in the other.

The *church* of the living God, as *the pillar and support of the truth*, is here contrasted with *the house* or *temple* of the lifeless image of Diana, at Ephesus, which was the pillar and support of *falsehood, idolatry, and vice* —In the opinion of some, *the church of the living God* is termed *the pillar and support of the truth*, in allusion to the two pillars which Solomon placed in the porch of the temple, and to which, it is said, the

16 (Και, 207.) *For confessedly* great is the mystery[1] of godliness; God was *manifested*[2] in the flesh, *was* justified (εν, 167.) *through* the Spirit,[3]

16 Thou oughtest to behave properly in the church; *for confessedly most important is the doctrine of the gospel* which is kept therein; namely, that to save sinners by his death, the Son of *God was manifested in the*

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the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws, and other matters of importance, which were designed to be published. But to settle this is of no importance; because to whichever of the customs the apostle alluded, his meaning is the same.—That *the church of the living God which is the pillar and support of the truth,* is not the church of Rome, nor any particular church, but the Catholic Christian church, consisting of all the churches of Christ throughout the world, see proved Pref. sect. 5.

Ver. 16.—1. *Great is the mystery of godliness.* See ver. 9. where the incorrupt doctrine of the gospel is called, *The mystery of the faith,* for the reasons mentioned, 1 Cor. ii. 7. note 1.—Here *the mystery of godliness* is called Μεγα, *Great,* in allusion to the Eleusinian mysteries which were distinguished into Μικρα and Μεγαλα, *the lesser and the greater.* Wherefore, by calling the articles mentioned in this verse, Μεγα μυστηριον, *A great mystery,* the apostle hath intimated, that they are the most important doctrines of our religion.

2. *God was manifested in the flesh.* The Clermont MS. with the Vulgate, and some other ancient versions, read here, Ὁ, *which,* instead of Θεὸς *God.*—The Syriac version, as translated by Tremellius, hath, *Quod Deus revelatus est in carne; That God was revealed in the flesh.*—The Colbertine MS. hath ὃς, *who.* But Mill saith, it is the only Greek MS. which hath that reading. All the others, with one consent, have Θεος; which is followed by Chrysostom, Theodoret, and Theophylact, as appears by their commentaries. Mill saith ὃς and ὃ were substituted in place of the true reading: not however by the Arians, nor by the other heretics, as neither they, nor the orthodox fathers, have cited this text.—See Mill in loc. where he treats as fabulous what Liberatus and Hincmarus tells us concerning Macedonius being expelled by Anastasius for changing ΟΣ in this text into ΘΣ: Where also he delivers his opinion concerning the alteration made on this word in the Alexandrian MS.—See also Pearson on the Creed, p. 128. who has very well defended the common reading.—The thing asserted in this verse, according to the common reading, is precisely the same with what John hath told us in his gospel, chap. i. 14 *The word* (who is called *God,* ver. 1.) *was made flesh, and dwelt among us.*—The other reading, not very intelligibly, represents the gospel as manifested in the flesh, and taken up in glory. See note 7.

3. *Was justified through the Spirit.* Jesus having been publicly put to death as a blasphemer for calling himself *the Son of God,* he was justified,

believed on in the world, received up into glory. | θη εν εθνεσιν, επιςευθη εν κοσμω, ανεληφθη εν δοξη.

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fied, or acquitted from the crime of blasphemy, which was imputed to him by the chief priests and elders, and demonstrated to be the Son of God through the operation of the Spirit, who raised him from the dead, (See 1 Pet. iii. 18. note 2.) and who, agreeably to Christ's promise, by descending on his apostles, enabled them to speak foreign languages and to work miracles. Likewise at his baptism the Spirit, by descending on him, pointed him out as the person whom the voice from heaven declared to be *God's beloved Son.*

4. *Was seen of angels*, that is, *of the* apostles, and of the other witnesses, who were appointed to publish and testify his resurrection to the world; and who are here called (αγγελοι *angels*) *messengers*, for the same reason that John Baptist is so called, Luke vii. 27. *This is he of whom it is written, Behold I send* (αγγελον μου, *my angel*) *my messenger before thy face.* See also Luke ix. 52. where the messengers, whom Jesus sent before him into a village of the Samaritans, are called αγγελους, *angels*, without the article, as in this passage. Yet I have not ventured to alter the common translation, because I cannot tell whether the apostle may not have had in his eye, those angels, who, during his ministry, saw the Son of God manifested in the flesh; those also who, after his resurrection, saw him manifested in the same manner.

5. *Was preached to the Gentiles.* It is with great propriety mentioned by the apostle as a part of the mystery of godliness, formerly kept secret, that the Son of God manifested in the flesh, was preached to the Gentiles as *their Saviour*, as well as the Saviour of the Jews. For, on the one hand, this was a thing which the Jews were persuaded would never happen; and on the other, it was a favour which the Gentiles had no reason to expect.

6. *Was believed on in the world.* This undeniable fact, of which the evidence remains at this day, is mentioned as a part of the mystery of godliness, because it is a strong proof of the truth of Christ's resurrection, and of the spiritual gifts and miraculous powers, by which the apostles and their assistants, are said, in the Christian records, to have spread the gospel through the world. For, to believe that the multitudes, not only among the barbarous nations but among the learned Greeks and Romans, who forsook their native religion and embraced the gospel, were persuaded to do so, merely by the force of words without the aid of miracles and spiritual gifts, is to believe a greater miracle than any recorded in the gospel history. See this argument illustrated, 2 Cor. iv. 7. notes 2, 3.

7. *Was taken up in glory.* Ανεληφθη. This is the word used to signify our Lord's ascension, Mark xvi. 19. Acts i. 2. 11. 22. See also Luke ix. 51.—But, because in the order of time, Christ's ascension preceded his being preached to the Gentiles and his being believed on in the world, a critic, mentioned by Benson, interprets this clause of the

was seen of angels,[4] *was* preached to the Gentiles,[5] *was* believed on in the world,[6] was *taken* up *in* glory.[7]

flesh; was justified through the Spirit, who raised him from the dead; *was* after his resurrection, *seen of the* apostles his *messengers; was preached to the Gentiles* as their Saviour; *was believed on* in many parts of *the world; was taken up into heaven in a glorious manner.*

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the glorious reception which the mystery of godliness, or gospel, met with from mankind. To this interpretation, however, there are two objections. 1. It supposeth ('O) to be the true reading in the beginning of the verse, whereby *the mystery of godliness.* or *the gospel* will, as before observed, be said, not very intelligibly, to have been manifested in the flesh. - 2. The glorious reception of the gospel, is the same with its being believed in the world, a tautology by no means to be imputed to so accurate a writer as St. Paul.—The supposed difficulty, arising from the order in which the events mentioned in this verse are placed, is in reality no difficulty at all; as, in other passages of scripture things are related, neither in the order of time in which they happened, nor according to their dignity. Thus, Heb. xi. 27. Moses's leaving Egypt with the Israelites, is mentioned before the institution of the passover, ver. 28. Thus also, Heb. xii. 23. The spirits of just men made perfect, are mentioned next to *God*, and before *Jesus the Mediator of the new covenant*, because something was to be added concerning him. For the same reason, *the seven spirits* are put before *Jesus Christ*, Rev. i. 4, 5.—As the *taking of Christ up in glory*, implies that *he sat down on the right hand of God* in the human nature, and is to continue there till all his enemies are subdued, it is a principal part of the mystery of godliness, and affords the greatest consolation to believers. It was therefore with much propriety placed last in this enumeration, that it might make the stronger impression on the reader's mind. It was placed last for this reason also, that it was appealed to by Christ himself, John vi. 62. as a proof of his having *come down from heaven*; that is, of his being the Son of God manifested in the flesh.

CHAP. IV.

View and Illustration of the Predictions contained in this Chapter.

BY calling the Chriſtian church, in the end of the preceding chapter, *the pillar and ſupport of the truth*, the Apoſtle teaches us, that one of the important purpoſes for which that great ſpiritual building was reared, was to preſerve the knowledge and practice of true religion in the world. Nevertheleſs, knowing that, in after times, great corruptions, both in doctrine and practice, would at length take place in the church itſelf; and that the general reception of theſe corruptions by profeſſed Chriſtians, would be urged as a proof of their being the truths and precepts of God, on pretence that the church is *the pillar and ſupport of the truth*, the Apoſtle, to ſtrip theſe corruptions of any credit which they might derive from their being received by the multitude, and maintained by perſons of the greateſt note in the church, judged it neceſſary, in this fourth chapter, to foretel the introduction of theſe corruptions, under the idea of *an apoſtaſy from the faith*, and to ſtigmatize the authors thereof, as lying hypocrites, whoſe conſcience was ſeared. And to give his prediction the greater authority, he informed Timothy, that the Spirit ſpake it to him with an audible voice; and mentioned in particular, that theſe lying teachers would corrupt the goſpel by enjoining the worſhip of angels and of departed ſaints, ver. 1, 2.—And by forbidding certain claſſes of men to marry, on pretence that thereby they made themſelves more holy; and by commanding *ſome* at all times, and *all* at ſome times, to abſtain from meats which God hath created to be uſed with thankſgiving, by them who know and believe the truth; ver. 3.—namely, that every kind of meat is good, and that nothing is to be caſt away as unclean which God hath made for food, provided it be received with thankſgiving, ver. 4.—For it is *ſanctified*, that is made fit for every man's uſe, by *the word*, or permiſſion *of God, and by prayer*, ver. 5.—Theſe things the Apoſtle ordered Timothy to lay before the brethren in Epheſus, becauſe the foreknowledge of them was given to him, and by him diſcovered to Timothy, for this very purpoſe, that he might warn the faithful to oppoſe

OLD TRANSLATION.	GREEK TEXT.
CHAP. IV. 1 Now, the Spirit ſpeaketh expreſsly, that in the latter times ſome	1 Το δε πνευμα ῥητως λεγει, ὁτι εν ὑϛεροις καιροις

oppofe every appearance and beginning of error, ver. 6.—And becaufe the Jewifh fables, termed by the apoftle, *old wives fables*, and the fuperftitious practices built thereon, had a natural tendency to produce the errors and corruptions which he foretold were to arife in the church, he ordered Timothy to reject them with abhorrence, ver. 7.—Efpecially, as rites pertaining to the body are of no avail in the fight of God, and of very little ufe in promoting, either piety or love; whereas a pious and holy life is the only thing which renders men acceptable to God, ver. 8.—Withal, that thefe things might make the deeper impreffion on Timothy's mind, the Apoftle folemnly protefted to him, that in affirming them, he fpake the truth, ver. 9.—As indeed he had fhewed by the heavy reproaches, and other evils, he had fuffered for preaching, that he trufted for falvation, neither to the rites of the law of Mofes, nor to the mortifications prefcribed by the Pythagorean philofophy, nor to the favour of any idol, but to the favour of the living God alone, who is the preferver of all men, but efpecially of believers, ver. 10.—The fame doctrine he ordered Timothy to inculcate on the Ephefian brethren, ver. 11.—And to behave in fuch a manner, that it fhould not be in the power of any perfon, whether he were a teacher, or one of the people, to defpife him on account of his youth, ver. 12.—Then, becaufe the Jews and judaizing teachers, founded their errors on mifinterpretations of the Jewifh fcriptures, he ordered Timothy to read thefe infpired writings frequently to the people in their public affemblies, and likewife in private for his own inftruction: and on the true meaning of thefe fcriptures, to found all his doctrines and exhortations, ver. 13.—In the mean time, that he might attain the true knowledge of thefe ancient oracles, he ordered him to exercife the fpiritual gift which he poffeffed; probably the infpiration called *the word of knowledge*, which had been imparted to him by the impofition of the Apoftle's hands, when, in conjunction with the elderfhip of Lyftra, he ordained him an evangelift, ver. 14.—Farther, he defired Timothy to meditate much on the fcriptures of the Old Teftament, and to be wholly employed in ftudying them, and in explaining them to the people, ver. 15.—Finally, he commanded him to take heed to his own behaviour, and to his doctrine, from this moft powerful of all confiderations, that by fo doing, he would both fave himfelf, and them who heard him, ver. 16.

New Translation.

CHAP. IV. 1. (Δε) *But* the Spirit (ρητως λεγει) exprefsly *faith*, ' that

Commentary.

CHAP. IV. 1 *But*, although the church, by preferving the myftery of godlinefs in the world, be the

ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils.

αποστησονται τινες της πιστεως, προσεχοντες πνευμασι πλανοις, και διδασκαλιαις δαιμονιων,

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Ver. 1.—1. *The Spirit,* (ῥητως λεγει) *expreſsly ſaith*; or, *in ſo many words ſaith.* Mede ſuppoſes this to be an alluſion to Dan. xi. 36.—39.—But, the things here mentioned are not in Daniel, nor any where elſe in ſcripture; not even in the prophecy which the apoſtle himſelf formerly delivered concerning *the man of ſin.* I therefore think theſe words were, for the greater ſolemnity and certainty, pronounced by the Spirit in the apoſtle's hearing, after he had finiſhed the preceding paſſage, concerning the church's being *the pillar and ſupport of the truth* —Of the Spirit's ſpeaking in an audible manner, we have other inſtances in ſcripture. Thus, the Spirit ſpake in Peter's hearing, the words recorded, Acts x. 19, 20. And in the hearing of the prophets of Antioch, the words mentioned, Acts xiii. 13. See alſo Acts xvi. 6. xxi. 11.

2. *That in after times.* So the phraſe, εν ὑστεροις καιροις, may be tranſlated, becauſe it denotes *future times*, without marking whether they are near or remote.—Mede thinks a particular time is determined in this paſſage. For he ſuppoſes all the times mentioned in the New Teſtament, to have a reference to Daniel's four monarchies, which he conſiders as the grand ſacred kalendar; namely, the Babylonian, the Medo-Perſian, the Grecian, and the Roman monarchies. Now, as the Roman was the laſt monarchy, and as under it the God of heaven ſet up the kingdom of his Son, Mede thinks, *the latter*, or *laſt times*, are the laſt part of the duration of the Roman empire, when the man of ſin was to be revealed. Others, becauſe the times in which the goſpel was promulgated, are called, Heb. i. 1, 2. *The laſt days;* and 1 Pet. i. 20. *The laſt times*, underſtand by *the latter times*, the times of the goſpel indefinitely. See 2 Pet. iii. 3. note 2.

3. *Some will apoſtatize from the faith.* Though the verb Αποστησονται, was uſed by the Greeks to ſignify, ſubjects withdrawing their obedience from the civil powers, 2 Theſſ. ii. 3. note 1. the apoſtle did not uſe it here to denote rebellion, but men's relinquiſhing the true faith and practice of the goſpel, as the phraſe, *apoſtatize from the faith*, imports. Whitby, therefore, and thoſe whom he hath followed, are miſtaken, who interpret *the apoſtaſy* foretold, 2 Theſſ. ii. 3 of the rebellion of the Jews againſt the Romans, which ended in the overthrow of their ſtate.—In the epiſtle to the Theſſalonians, the character of the teachers who were to introduce the apoſtaſy, is deſcribed; but in this epiſtle, the erroneous opinions and corrupt practices, which conſtituted the apoſtaſy, are foretold. And as the apoſtle hath introduced this prophecy immediately after his account of the *myſtery of godlineſs*, may we not conjecture that his deſign in ſo doing, was, to give the faithful an opportunity of comparing the apoſtaſy, called in the epiſtle

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in *after* times [2] (τινες, many, 54.) some *will apostatize* from the faith,[3] giving heed to *deceiving* spirits,[4] and to doctrines *concerning demons*,[5]

support of the truth, *the Spirit expressly saith* to me, *that in after times, many* in the Christian church *will apostatize from the faith* of the fundamental doctrines of the gospel, *giving heed to teachers who falsely pretend to be inspired; and to doctrines concerning* the power of *angels and departed saints*, and the worship due to them, whereby the worship due to Christ, as Governor and Mediator, will be wholly neglected.

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to the Thessalonians, *The mystery of iniquity*, with *the mystery of godliness*, that they might be the more sensible of the pernicious nature of the apostasy, and be excited to oppose it in all its stages?

4. *Giving heed*, πνευμασι πλανοις, *to deceiving spirits;* that is, to false pretensions to inspiration, which cause men to err from the true faith of the gospel. The apostle means, those gross frauds by which the corrupt teachers, in the dark ages, were to enforce their erroneous doctrines and superstitious practices on the ignorant multitude, under the notion of revelations, from God, or from angels, or from departed saints. In this sense, the word *spirits*, is used, 1 John iv. 1. *Believe not every spirit;* every pretender to inspiration; *but try the spirits whether they are of God.*

5. *And to doctrines concerning demons.* For this translation, see Essay iv. 24. The word translated *demons*, was used by the Greeks, to denote a kind of beings of a middle nature between God and man. See 1 Cor. x. 20. note 1. Col. ii. 8. notes. They gave the same name also, to the souls of some departed men, who they thought were exalted to the state and honour of demons for their virtue. See Newton on prophecy, vol. ii. p. 418. The former sort they called, *superior demons*, and supposed them to have the nature and office which we ascribe to angels. The latter they termed *inferior demons*. These were of the same character with the Romish saints. And both sorts were worshipped as mediators. When, therefore, the Spirit of God foretold in an audible manner, that in after times, *Many would give heed to deceiving spirits, and to doctrines concerning demons*, he foretold, that on the authority of feigned revelations, many in the church would receive the doctrine concerning the worship of angels and saints, and the praying of souls out of purgatory; and called it the doctrine of demons, because it was in reality the same with the ancient heathenish worship of demons, as mediators between the gods and men.—Farther, the sin for which many were punished with the plague of the Euphratean horsemen, is said, Rev. ix. 20. to be *their worshipping*, τα δαιμονια, *demons;* that is, *angels and saints;* not *devils*, as our translators have rendered the word. For in no period of the church were devils worshipped by Christians.—Epiphanius quoting this text, adds to it the

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

2 Εν ὑποκρισει ψευδολογων, κεκαυτηριασμενων την ιδιαν συνειδησιν,

3 Κωλυοντων γαμειν, απεχεσθαι βρωματων ἁ ὁ Θεος εκτισεν εις μεταληψιν μετα ευχαριστιας τοις πιστοις· και επεγνωκοσι την αληθειαν·

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following clause; *For they will be worshippers of the dead, as in Israel also they were worshipped;* alluding to the Israelites worshipping Baalim and Ashtaroth. Beza and Mann contend, that this addition is a part of the inspired original. But Mede and Mill think it a marginal explication, because it is found only in one ancient MS. On supposition, however, that it is a marginal explication, it shews what the ancients took to be the meaning of this text.

Ver. 2.—1. *Through the hypocrisy of liars.* This is a more literal, and, at the same time, a more just translation of the words, Εν ὑποκρισει ψευδολογων, than that given in our Bible, which, by construing ψευδολογων, with δαιμονιων, represents the demons speaking lies in hypocrisy, as every person skilled in the Greek language must acknowledge.—*The hyprocrisy* here mentioned, is that feigned shew of extraordinary piety and sanctity, which the lying teachers were to put on, with an intention to gain the confidence of the multitude. Hence they are described, as *having the form of godliness, but denying the power*, 2 Tim. iii. 5.—These hypocritical teachers are called *liars*, because of the gross fictions and frauds, which they were to contrive for the purpose of establishing the worship of demons. How well the appellation agrees to the Romish clergy in the dark ages, any one may understand who is acquainted with the lies then propagated, concerning the apparitions of angels, and of the ghosts of departed saints, and concerning the miracles done by them, and by their relicts, and by the sign of the cross, &c. all preached by monks, and priests, and even bishops; and committed to writing, in the fabulous legends of their saints, to render them objects of adoration.

2. *Who are seared in their own conscience.* Estius thinks this clause should be translated, *who are burnt in their conscience;* meaning that these impostors would bear in their consciences, indelible marks of their atrocious crimes, as malefactors bear in their bodies marks impressed with red hot irons, in token of their crimes. This opinion Bengelius espouses; and supports it by a passage from Plato's Gorgias. But the translation I have adopted, gives a meaning equally emphatical and proper.

Ver. 3.—1. *Who forbid to marry.* This false morality was very early introduced into the church, being taught first by the Encratites and

2 (Εν, 167.) *through the hypocrisy of liars*,[1] *who are seared* (supp. κατα) *IN their own conscience*;[2]

2 This belief of the doctrine concerning demons, and the other errors I am about to mention, will be propagated *under the hypocritical pretence of humility, and superior holiness, by lying teachers, who are seared in their conscience*, and who will invent innumerable falsehoods, to recommend their erroneous doctrines and corrupt practices, to the ignorant multitude.

3 *Who forbid* to marry,[1] AND *COMMAND*[2] to abstain[3] from meats which God hath created to be received with thanksgiving *by the faithful*[4] (και, 219) *who thoroughly* know the truth;[5]

3 *These* lying teachers will *forbid* the clergy, and such of both sexes as wish to live piously, *to marry, and command* the people *to abstain from* certain *meats, which God hath created to be used with thanksgiving, by the faithful, who thoroughly know the truth* concerning that matter,

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and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and who considered it as sinful, to bring creatures into the world to be unhappy, and to be food for death. In process of time, the monks embraced celibacy, and represented it as the highest pitch of sanctity. At length celibacy was recommended by the priests, and by the orthodox themselves, and more especially by the bishops of Rome, the great patrons of the worship of angels and saints. For they strictly enjoined their clergy, both regular and secular, to abstain from marriage. Thus the worship of demons and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold.

2. *And command.* In the original of this passage, there is the boldest ellipsis which is any where found in the New Testament. For, as the ancient commentators observe, it requires the word, *command*, to be supplied, whose meaning is directly opposite to the meaning of the word expressed in the clause immediately preceding, although it appears to stand in construction with it.

3. *To abstain from meats.* The lying teachers, who enjoined the worship of demons, were likewise to command the faithful to abstain from meats. This part of the prophecy hath been exactly fulfilled. For it is as much the rule of the monks and nuns to abstain from meats, as from marriage. Besides these rules to certain classes of men, the lying teachers instituted particular times and days of fasting, to be observed by all Christians without exception; namely, the forty days of Lent, and two days every week, whereon to taste flesh is a sin. Here, therefore, the apostle hath pointed out two instances of the hypocrisy of the lying teachers, who were to enjoin the worship of demons. Under the false pretence of *holiness*, they were to recommend abstinence from marriage to the monks, and friars, and nuns; and un-

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

4 Ὅτι παν κτισμα Θεου καλον, και ουδεν αποβλητον, μετα ευχαριστιας λαμβανομενον·

5 Ἁγιαζεται γαρ δια λογου Θεου και εντευξεως.

6 Ταυτα ὑποτιθεμενος τοις αδελφοις, καλος εσῃ διακονος Ιησου Χριστου, εντρεφομενος τοις λογοις της πιστεως, και της καλης διδασκαλιας, ᾗ παρηκολουθηκας.

7 Τους δε βεβηλους και γραωδεις μυθους παραιτου· γυμναζε δε σεαυτον προς ευσεβειαν.

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der the equally false pretence of *devotion*, they were to enjoin abstinence from meats to some men at all times, and to all men at some times. But there is no necessary connection between the worship of demons, and abstinence from marriage and meats; consequently the Spirit of God alone could foretel, that these two hypocrisies, were to be employed for the purpose of recommending the worship of demons.

4. *Created to be received with thanksgiving by the faithful.* It is an observation of Bishop Newton, that "Man is free to partake of all the "god creatures of God: But thanksgiving is the necessary condition. "What then can be said of those who have their tables spread with the "most plentiful gifts of God, and yet constantly sit down and rise up "again, without suffering so much as one thought of the giver to in-"trude upon them? Can such persons be reputed either to believe, or "know the truth?" See 1 Thess. v. 17. note.

5. *Who thoroughly know the truth*, concerning meats, namely, *that every creature of God is good, &c.* as it is expressed in the next verse. See also Rom. xiv. 14. This knowledge is necessary to render the eating of all kinds of meat lawful, and to give men satisfaction in the use of them.

Ver. 6.—1. *Laying these things, &c.* If any prejudices with respect to the distinction of meats, remained in Timothy's mind, through the strictness of his education in the Jewish religion, the clear and express manner in which the apostle here asserted the lawfulness of eating all kinds of meats, must have entirely freed him from these prepossessions.

2. *To the knowledge of which thou hast attained.* That the expression in the original, (ᾗ παρηκολουθηκας,) is rightly translated, *to the knowledge*

4 (Ὅτι) *That* every creature of God is good, *being* received with thanksgiving, and nothing *IS* to be *cast away*.

4 *That every creature of God*, fit for man's food, *is good*, and may be used, *being received with thanksgiving* to God the giver; *and no kind is to be cast away*, either from peevishness, or from the fancy that it is unlawful.

5 For it is sanctified (δια λογε, 60.) by the *command of God* and (εντευξεως) *BY* prayer.

5 *For*, under the gospel, *all meats are made lawful* to us *by the command of God*, allowing us to eat of every kind in moderation: *also by prayer* to God, that he would bless us in the use of it.

6 *Laying* these things *before* the brethren,[1] thou *wilt* be a good minister of Jesus Christ, nourished *by* the words of *the* faith, and of *the* good doctrine, *to the knowledge of which*[2] thou hast attained.

6 *By laying these things*, concerning the lawfulness of all sorts of meats, and concerning the corrupt doctrines and practices which are to arise in the church, *before the brethren* in Ephesus under thy care, *thou wilt be a faithful minister of Jesus Christ, nourished by the precepts of the* true *faith, and of the sound doctrine, to the knowledge of which thou hast attained*, by my instructions.

7 But profane and old wives' fables[1] *reject*: (δε) and exercise thyself (προς) *to* godliness,[2]

7 *But the foolish stories and old wives' fables*, which the Judaizers tell to establish their false doctrines, *reject*, as tending to impiety: *and employ thyself in those exercises* of the understanding and of the affections, *in which godliness consists*.

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of which thou hast attained, will appear from the bible translation of Luke i. 3. Παρηκολουθηκοτι ανωθεν πασιν ακριβως, *Having had perfect understanding*, (that is, *knowledge*,) *of all things from the very first*.

Ver. 7.—1. *Prophane and old wives' fables*. Estius saith the context directs us to understand this, not of the Jewish traditions, which indeed were most incredible and senseless tales, but of the Simonian fables. For these heretics, as Irenæus, Epiphanius and Augustine, inform us, framed long tales concerning a good and an evil God, the creation of the world, the wars of the angels, &c. which were both impious and absurd. But in Bishop Newton's opinion, the apostle here insinuates, that all the things which the lying teachers were to preach, concerning the worship of angels and saints, abstinence from marriage and meats, and the miracles said to be performed by the saints and their relicts, in confirmation of the superstitions which they

 inculcated,

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

8 Ἡ γαρ σωματικη γυμνασια προς ολιγον εϛιν ωφελιμος· ἡ δε ευσεβεια προς παντα ωφελιμος εϛιν, επαγγελιαν εχȣσα ζωης της νυν και της μελλȣσης.

9 This *is* a faithful saying, and worthy of all acceptation.

9 Πιϛος ὁ λογος και πασης αποδοχης αξιος.

10 For therefore we both labour, and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

10 Εις τȣτο γαρ και κοπιωμεν και ονειδιζομεθα, ὁτι ηλπικαμεν επι Θεῳ ζωντι, ὁς εϛι σωτηρ παντων ανθρωπων, μαλιϛα πιϛων.

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inculcated, are no better than profane and old wives' fables, told to amuse children.

2. *And exercise thyself to godliness.* Γυμναζε. This is an allusion to the exercises by which the Athletes, prepared themselves for the combats. The apostle's meaning is, That by the exercise of godliness, men prepare themselves for the employments of the life to come, see ver. 8. note 1.

Ver. 8.—1. *Bodily exercise is profitable for little.* In this verse, the apostle condemns, not only the austerities of the Essenes and Pythagoreans, but if we may believe Estius, Whitby, Doddridge and others, the exercises also by which the Greeks prepared themselves for the combats. Estius was of this opinion, because the word γυμνασια is used; which, though it signifies *exercise* in general, was the technical word for that kind of exercise which the Athletes performed naked; as a preparation for the combats.

2. *Having the promise of the present life, and of that to come.* According to Warburton, the apostle's meaning is, That godliness is profitable for all things, as having in the Law the promise of happiness in the present life, and in the Gospel the promise of happiness in the life to come. But there are promises in the gospel likewise, of the good things of this life to the godly, Matth. vi. 30. *If God so clothe the grass of the field,* &c. – ver. 33. *Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.*—Mark x. 29. *There is no man that hath left house, &c. for my sake and the gospel's,* 30. *But he shall receive an hundred fold now in this time,* &c. These promises, however, do not ascertain to every individual who lives in a godly manner, health, and wealth, and reputation, but they assure us that piety and virtue have a natural tendency to promote our temporal welfare, and commonly

8 For bodily exerciſe *is profitable for* little : [1] but godlineſs is profitable *for* all things, having *the* promiſe of the *preſent life*, and of *that to* come. [2] See chap. vi. 19.

8 *For* the *bodily mortification* which the Jewiſh fables are framed to recommend, *is attended with little advantage*, *but* the exerciſe of *godlineſs* ; that is, the practice of piety and morality ; *is profitable for* advancing *all our intereſts*, temporal and eternal, *having the bleſſings of the preſent life and of that to come promiſed to it.*

9 *This ſaying* is *true*, (ſee 1 Tim. i. 15. note 1.) and worthy of all *reception.*

9 *What I have ſaid* concerning the unprofitableneſs of bodily exerciſe, and the profitableneſs of godlineſs *is true, and worthy of the moſt hearty reception.*

10 (Εις τȣτο γαρ, 91.) *Beſides, for this* we both labour and ſuffer reproach, (ὅτι) *that* we truſt [1] in the living God, who is (σωτηρ) the Saviour [2] of all men, eſpecially of *believers.*

10 *On account of this, I both endure great hardſhips and ſuffer reproach* from Jews and Gentiles, *that I truſt* to be made happy both here and hereafter, neither through bodily exerciſe, nor through the ſacrifice of beaſts, nor through the power of any idol, but *by the living God, who is the preſerver of all men, but eſpecially of believers.*

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commonly do promote it. Or, if in particular inſtances, through croſs accidents, it happens otherwiſe, the conſciouſneſs of a well ſpent life, affords unſpeakably more delight, than the enjoyment of temporal proſperity affords to thoſe, who being deſtitute of godlineſs, have no hope of happineſs in the life to come.

Ver. 10.—1. *That we truſt.* The word ηλπικαμεν being in the perfect tenſe, denotes here, as in many other paſſages, continuation of action: *We have truſted, and at preſent do truſt, in the living God.*

2. *Who is the Saviour.* Some underſtanding the word (σωτηρ) *Saviour* in a ſpiritual ſenſe, contend that the apoſtle in this paſſage teaches, that all who are ſincere in the belief and practice of the religion which they profeſs, ſhall be ſaved eternally. But the context, which ſpeaks of *the promiſe of the preſent life*, as belonging to godlineſs, directs us to underſtand this word as I have done, agreeable to its uſe in other paſſages, Pſal. xxxvi. 6. (Ανθρωπȣς και κτηνη σωσεις κυριε,) *Lord, thou preſerveſt man and beaſt.*—Job vii. 20. *I have ſinned—O thou preſerver of men.* God preſerves both man and beaſt by the care of his providence : but ſaves believers from eternal death.

 Ver. 12.

11 Theſe things command and teach.

11 Παραγγελλε ταυτα και διδασκε.

12 Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

12 Μηδεις σου της νεοτητος καταφρονειτω, αλλα τυπος γινου των πιστων εν λογω, εν αναστροφη, εν αγαπη, εν πνευματι, εν πιστει, εν ἁγνεια.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

13 Ἑως ερχομαι προσεχε τη αναγνωσει, τη παρακλησει, τη διδασκαλια.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the preſbytery.

14 Μη αμελει του εν σοι χαρισματος, ὁ εδοθη σοι δια προφητειας, μετα επιθεσεως των χειρων του πρεσβυτεριου.

Ver. 12.—1. *In behaviour.* The word αναστροφη, is often uſed in ſcripture to denote a man's moral and religious conduct. Stephen, in his Theſaur. ſaith, the Greek authors do not uſe it in that ſenſe. But it is certainly a very proper ſenſe of the word, according to its etymology. For it literally ſignifies a turning backwards and forwards, as perſons do who follow their buſineſs.—The metaphorical ſenſe of this word is better expreſſed, in Engliſh, by *behaviour*, than *converſation.*

2. *In ſpirit.* This is wanting in the Alexandrian, Clermont, and ſome other ancient MSS. Alſo in the Syriac and Vulgate verſions.—Some are of opinion that *ſpirit*, here, means *the ſpiritual gifts* with which Timothy was endowed, and in the exerciſe of which he was to be a pattern to the believers. But as all the other directions relate to moral qualities, the interpretation given of *ſpirit* in the commentary, appears more natural; eſpecially as ver. 14. contains a direction to Timothy, concerning the proper uſe of his ſpiritual gift.

3. *In chaſtity.* The Romiſh commentators contend, that by (ἁγνεια) *chaſtity*, the apoſtle in this paſſage enjoins celibacy to the clergy. But the word is uſed to denote *chaſtity* of ſpeech and behaviour in general. And Titus ii. 4, 5. it ſignifies, chaſtity in thoſe who are married.

Ver. 13. *Apply thyſelf to reading.* Beſides reading the Jewiſh ſcriptures to the brethren in their aſſemblies for worſhip after the example of the Synagogue, Timothy was here directed to read theſe ſcriptures in

11 These things *give in charge* and teach.

11 *These things solemnly enjoin* as God's express commands, *and teach* the believers to act suitably to them.

12 Let no *one* despise thy youth: But be thou *a pattern to* the believers in *speech*, in *behaviour*,[1] in *love*, in spirit,[2] in faith, in *chastity*.[3] (See Tit. ii. 5.)

12 *Let no one have* reason to *despise* thy admonitions on account of *thy youth: But be thou a pattern to the faithful in* gravity of *speech, in* propriety of *behaviour, in* fervency of *love* to God and man, *in* meekness but firmness of *spirit, in* soundness of *faith, in chastity.*

13 Till I come, *apply thyself* to reading,[1] to exhortation, to *teaching*, (διδασκαλια.) See 2 Tim. iii. 16. note 3.

13 *Till I return, apply thyself to reading* the scriptures to the people, in the public assemblies. Read them likewise in private for thine own improvement: also apply thyself to *exhorting* those who err, and *to teaching* the young and ignorant.

14 Neglect not *the spiritual gift*[1] *which* is in thee, which was given thee (δια) *according to* prophecy[2] (μετα) *together with the imposition* of the hands[3] of the *eldership*.[4]

14 That thou mayest understand the scriptures, *neglect not to exercise the spiritual gift which is in thee, which was given thee* by the imposition of my hands, *according to a prophetic impulse, together with the imposition of the hands of the eldership* at Lystra, who thereby testified their approbation of thy ordination as an evangelist.

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in private likewise for his own improvement, ver. 15. that he might be able to confute the Jews and Judaizers who founded their errors on misinterpretations of the scriptures. Thus understood, the direction, as the ancient commentators observe, is an useful lesson to the ministers of the gospel in all ages. For if a teacher, who possessed the spiritual gifts, was commanded to read the scriptures for improving himself in the knowledge of the doctrines of religion, how much more necessary is that help to those teachers, who must derive all their knowledge of the gospel from the scriptures, and who cannot, without much study, be supposed to know the customs, manners, and opinions alluded to in these writings.

Ver. 14.—1. *Neglect not the spiritual gift which is in thee.* The word χαρισμα, commonly denotes *the spiritual gifts* conferred on believers in the first age, whether by an immediate illapse of the Holy Ghost, or by the imposition of the apostle's hands. (Rom. i. 10.) For the meaning of this exhortation, see 1 Thess. v. 19. note.

2. *Given*

15 Meditate upon these things: give thyself wholly to them, that thy profiting may appear to all.

16 Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.

15 Ταυτα μελετα, εν τȣτοις ισθι ἱνα σȣ ἡ προκοπη φανερα ῃ εν πασιν.

16 Επεχε σεαυτῳ, και τῃ διδασκαλιᾳ· επιμενε αυτοις· τȣτο γαρ ποιων, και σεαυτον σωσεις και τȣς ακȣοντας σȣ.

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2. *Given thee according to prophecy.* The spiritual gift was given to Timothy by the laying on of the apostle's hands. So the apostle himself affirms, 2 Tim. i. 6 Here he tells him he gave it to him *by* or *according to prophecy;* that is, by a particular inspiration moving him so to do. For, in conferring the spiritual gifts, as well as in working miracles, the apostles were not left to their own prudence, but were directed by a particular inspiration, called in this passage προφητεια, *prophecy.* See 1 Cor. xii. 10. note 2. at the close. By the same kind of inspiration, particular persons were pointed out by the prophets, as fit to be invested with sacred functions. Thus, Timothy had the inspection of the church at Ephesus committed to him by St. Paul, 1 Tim. i. 18. Κατα τας προαγȣσας προφητειας, *According to the prophecies which went before concerning him.*

3. *Together with the imposition of the hands of the eldership.* Since it appears from 2 Tim. i. 6. that the apostle by the imposition of his own hands alone, conferred on Timothy the spiritual gift here mentioned, we must suppose that the eldership at Lystra laid their hands on him, only to shew their concurrence with the apostle, in setting Timothy apart to the ministry by prayer; in the same manner as the prophets at Antioch, by the command of the Holy Ghost, separated Paul and Barnabas by prayer, to the work to which they were appointed. The order in which the apostle mentions these transactions, leads us to think, that he first conferred on Timothy the gift of the Spirit by the laying on of his own hands, then set him apart to the work of an evangelist by prayer accompanied with the laying on of the hands of the eldership.

4. *Hands of the eldership.* For an account of the *eldership,* see 1 Tim. v. 17. note 1.—This is generally understood of the *eldership of Lystra,* who it is supposed were the brethren who recommended Timothy to the apostle, Acts xvi. 3. But Estius thinks the eldership of Ephesus is here meant: and conjectures that Timothy was made bishop of Ephesus, by the laying on of their hands. But if that had been the case, the apostle, when leaving Ephesus, needed not have entreated Timothy to abide in Ephesus, to oppose the false teachers. His ordination as bishop of Ephesus, and his acceptance of that office, fixed

15 *Make these things thy care.*[1] *Be wholly employed in them,*[2] that thy *proficiency* may *be evident* to all.

16 Take heed *to* thyself, and *to THY* doctrine; continue in them: for, in doing this, thou *wilt* both save thyself, and them *who* hear thee.[1]

15 *Make these things*, the things mentioned, ver. 13, the objects of *thy* constant *care*: *Be wholly employed in* the practice of *them, that thy proficiency* in knowledge and goodness, *may be evident to all.*

16 *Take heed to behave suitably to thy character* as an evangelist, *and to teach true doctrine; and continue to take heed to thyself and to thy doctrine; for, in doing this, thou wilt both save thyself, and be the instrument of saving them who hear and obey thy instructions.*

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fixed him there.—Bengelius some where says, *Timothy* and *Titus* were not bishops, the one of Ephesus, the other of Crete, but the apostle's *vicars* in these churches. What it is, to be the vicar of an apostle, I confess I do not understand.

Ver. 15.—1. *Make these things thy care.* So ταυτα μελετα, signifies. Thus Herodotus (Gale's edit. p. 15.) says of one lately married, Ταυτα οἱ νυν μελει; *These things are now his care.*

2. *Be wholly employed in them.* On this passage Bengelius writes as follows: "In his qui est, minus erit in sodalitatibus mundanis, in studiis alienis, in colligendis libris, conchis, nummis, quibus multi pastores, notabilem ætatis partem insistentes, conterunt."

Ver. 16. *Thou wilt both save thyself, and them who hear thee.* What a powerful argument is here suggested, to engage ministers to preach the doctrines of the gospel truly and diligently, and to set a good example before their flock. By thus faithfully discharging their duty, they will save themselves eternally. And by their good doctrine and example, impressing their hearers with a just sense of the obligations of religion, and persuading them to become religious, they will be the instruments of saving them likewise. Other power to *save* is not competent to man.

CHAP. V.

View and Illustration of the Directions contained in this Chapter.

BECAUSE it is the duty of ministers to reprove such of their people as err, and because the success of reproof, in a great measure depends on the manner in which it is given, the Apostle, in this chapter, directed Timothy how to admonish the old and the young of both sexes, ver. 1, 2.—Next, he ordered him to appoint a proper maintenance for those *widows*, who being poor, and having no relations able to maintain them, were employed by the church in the honourable and useful office of teaching the younger women the principles of religion, and in forming their manners, ver. 3.—And to prevent the church from being burdened with too great a number of poor widows, the Apostle ordered all, to maintain their own poor relations, who were able to do it; because so God hath commanded, ver. 4.—And, that Timothy might have a clear rule to walk by in this business, the Apostle described the circumstances, character, age, qualifications, and virtues of those widows, who might fitly be maintained by the church, and employed in teaching the younger women, ver. 5.—10. As also the character and age of those who were to be rejected, if they offered themselves to be employed and maintained in that manner, ver. 11.—15. And that the church might be under no necessity of employing any widows as teachers, but such as were really desolate, the Apostle, a second time, ordered the rich to take care of their own aged female relations who were poor, ver. 16.

With

Old Translation.	Greek Text.
CHAP. V. 1. Rebuke not an elder, but entreat *him* as a father, *and* the younger men as brethren:	1 Πρεσβυτερῳ μη επιπληξῃς, αλλα παρακαλει ὡς πατερα· νεωτερους, ὡς αδελφους·

Ver. 1.—1. *Do not severely rebuke.* This is the proper translation of the phrase, Μη επιπληξῃς, which literally signifies, *Do not strike:* and metaphorically, *Do not sharply reprove.*

2. *An old man.* In scripture Πρεσβυτερῳ commonly signifies *an Elder*. But as it is here opposed to, Νεωτερους, *the young*, in the following clause, it is not the name of an office, as it is, ver. 17. 19. but it denotes simply advanced age.—In ver. 20. the apostle ordered Timothy to rebuke

With reſpect to thoſe elders, who were employed as preſidents in the church, and in determining controverſies about worldly matters between man and man, the Apoſtle ordered Timothy to allot to them an honourable maintenance out of the church's funds; eſpecially if, to the office of preſiding, they joined that of preaching and teaching, ver. 17, 18.—And for guarding the character of thoſe who bare ſacred offices againſt malicious attacks, he forbade Timothy to receive any accuſation againſt an elder, unleſs it was of ſuch a nature that it could be proved, and was actually offered to be proved, by two or three credible witneſſes, ver. 19.—But being ſo proved, he required him to rebuke the guilty perſon publicly, that others might fear, ver. 20,—without ſhewing in that affair, either prejudice againſt, or partiality for any perſon, ver. 21.—On the other hand, that thoſe who held ſacred offices, might give as little occaſion as poſſible for accuſations, the apoſtle ordered Timothy to ordain no perſon a biſhop or deacon, raſhly: But previous to that ſtep, to inquire into the character and conduct of the candidate, with the greateſt ſtrictneſs. And to excite him to the more care in this important part of his duty, he told him, that by ordaining unfit perſons to ſacred functions, he would make himſelf a partaker of all the ſins they might commit in executing ſuch holy offices, inconſiderately beſtowed on them, ver. 22.—Next, he directed him to take care of his health, which conſidering the office he was appointed to, was of great conſequence to the church, ver. 23.—Then gave him a rule, by which he was to guide himſelf, in judging of the characters and qualifications of the perſons he propoſed to ordain as biſhops and deacons, ver. 24, 25.

New Translation.

CHAP. V. 1 *Do not ſeverely* rebuke[1] an *old man*,[2] but *beſeech* him as a father, and the *young men* as *brothers*.

Commentary.

CHAP. V. 1 When reproof is neceſſary, *Do not ſeverely rebuke an old man, but beſeech him, as* thou wouldeſt beſeech *thy father* in the like caſe; *and the young men* who ſin, *as* if they were thy own *brothers*.

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buke before all, them who ſinned in an atrocious or open manner, even though they were Elders. I therefore ſuppoſe he is, in this paſſage, ſpeaking of offences which were to be reproved in private. And in that caſe, when the party in fault was either an old man, or an old woman, the reſpect due to age, eſpecially from a young teacher, ſuch as Timothy was, makes the apoſtle's rule in admoniſhing them, highly proper.

Ver. 3.

2 The elder women as mothers, the younger as ſiſters, with all purity.

2 Πρεσβυτερας, ὡς μητερας· νεωτερας, ὡς αδελφας, εν παση ἁγνεια.

3 Honour widows that are widows indeed.

3 Χηρας τιμα τας οντως χηρας·

4 But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents; for that is good and acceptable before God.

4 Ει δε τις χηρα τεκνα η εκγονα εχει, μανθανετωσαν πρωτον τον ιδιον οικον ευσεβειν, και αμοιβας αποδιδοναι τοις προγονοις· τȣτο γαρ εϛι καλον και αποδεκτον ενωπιον τȣ Θεȣ.

5 Now, ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

5 Ἡ δε οντως χηρα και μεμονωμενη ηλπικεν επι τον Θεον, και προσμενει ταις δεησεσι και ταις προσευχαις νυκτος και ἡμερας.

Ver. 3.—1. *Honour widows.* For the meaning of the word *Honour*, See ver. 17. note 3.—The Greek commentators inform us, that the *widows*, of whom the apoſtle ſpeaks in this paſſage, were aged women appointed by the church to inſtruct the young of their own ſex in the principles of the Chriſtian faith, and who for that ſervice were maintained out of the funds of the church. See 1 Tim. iii. 11. note 1. This opinion of the Greek commentators, is rendered probable by the apoſtle's order to Timothy, ver. 9. to admit none into the number of widows, without inquiring into their age, circumſtances, character, and qualifications, even as in ordaining biſhops, and deacons. See ver. 16. note 2.

2. *Who are really widows.* By a *real widow* is to be underſtood one who is *deſolate*, ver. 5. One who is not able to maintain herſelf, and who has no near relations in a condition to maintain her.—Becauſe in the firſt age the poor were maintained by the church, ver. 16. The apoſtle to leſſen the number of the poor, ordered Timothy in this paſſage to *honour*, that is, to employ and maintain as teachers, only ſuch poor widows as had no relations able to maintain them. This was a prudent regulation, becauſe by employing as teachers, widows really deſolate, an honourable office with a decent maintenance, was allotted to worthy perſons, who at any rate muſt have been ſupported by the church. See ver. 16.

Ver. 4. *Let theſe learn firſt piouſly to take care of their own family.* Πρωτον, *firſt*, may ſignify that we are to maintain our own family before we

2 The *old* women as mothers, and the *young* as sisters with all *chastity*.

2 *The old women* beseech, *as* if they were *mothers* to thee, *and the young, as* if they were thy *sisters, observing the strictest chastity* in speech and behaviour towards them.

3 Honour widows [1] *who ARE really* widows. [2]

3 With respect to widows who are to be maintained by the church as teachers, my command is, *Employ and maintain those* only *who are really widows*, or desolate.

4 But if any widow have children, or *grand-children*, let *these* learn first *piously to take care of their own family*, [1] (και, 213.) *and then* to requite their parents. For *this* is good and acceptable *in the sight of* God.

4 *But if any widow have children or grand-children* able to maintain her, let not the church employ her as a teacher. But *let these relations learn first piously to take care of their own family, and* then *to make a just return of maintenance to their aged parents* for their care in bringing them up. *For this* attention to parents in poverty, *is good* for society, *and acceptable in the sight of God.* See ver. 8. 16.

5 (Δε, 103.) Now she *who is really* a widow and desolate, [1] (κλητικεν, 10.) trusteth in God, [2] and continueth in (ταις δεησεσι, chap. ii. 1.) *deprecations* and prayers, night and day. (See 1 Thess. v. 17. note.)

5 *Now*, to shew thee who the widows are of whom I speak, *she who is really a widow and desolate*, besides being poor and friendless, is of a pious disposition; *she trusteth in God* for her support, *and continueth in deprecations and prayers night and day.* Such a widow will take pleasure in instructing the young.

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we maintain our parents: Because our wives and children depending on us for their support, if we were to neglect them for the sake of maintaining our parents, they would become a burden on the public, which, in that case, would not be benefited by our piety towards our parents. But after maintaining our family if we have to spare, we are to requite our parents for the care they have taken of us in our nonage, by maintaining them when reduced to poverty. This is a duty so sacred, that a family of real Christians will cheerfully submit to some hardships, rather than suffer their parents to live on the charity of others.

Ver. 5.—1. *Really a widow and desolate.* The word μεμονωμενη, signifies reduced to solitude. The apostle, I suppose, alludes to the signification of χηρα, which comes from χηρος *orbus, desertus, aut aliqua re indigens.* Scapula.

6 But ſhe that liveth in pleaſure, is dead while ſhe liveth.

7 And theſe things give in charge, that they may be blameleſs.

8 But if any provide not for his own, and eſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an infidel.

9 Let not a widow be taken into the number under threeſcore years old, having been the wife of one man,

10 Well reported of for good works: if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe

6 Ἡ δε σπαταλωσα, ζωσα τεθνηκε.

7 Και ταυτα παραγγελλε, ἱνα ανεπιληπτοι ωσιν.

8 Ει δε τις των ιδιων και μαλιϛα των οικειων ȣ προνοει, την πιϛιν ηρνηται, και εϛιν απιϛȣ χειρων·

9 Χηρα καταλεγεσθω μη ελαττον ετων ἑξηκοντα, γεγενυια ἑνος ανδρος γυνη·

10 Εν εργοις καλοις μαρτυρȣμενη, ει ετεκνοτροφησεν, ει εξενοδοχησεν, ει ἁγιων πο-

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2. *Truſteth in God.* Ηλπικεν, *hath truſted, and continueth to truſt.* Eſſ. iv. 10.

Ver. 6.—1. *She who liveth in pleaſure.* The word σπαταλȣσα, ſignifies *who fareth delicioully.* See concerning this word James v. 5. note 2.

2. *Is dead while ſhe liveth.* She is ſpiritually dead; dead to virtue and religion. This may be ſaid of every wicked perſon, but eſpecially of the widows deſcribed in this verſe. Our Lord likewiſe uſed the word *dead* to expreſs extreme wickedneſs. *Let the dead bury their dead.* The philoſophers repreſented thoſe as dead, who abandoned their ſect, and gave themſelves up to ſenſual pleaſures.

Ver. 7. *Theſe things give in charge, that they may be blameleſs.* The gender of the word ανεπιληπτοι, ſhews that the Epheſian brethren, not the widows, were the perſons to whom Timothy was to give theſe things in charge.

Ver. 8.—1. *Eſpecially thoſe of his family.* Some tranſlate, των οικειων, *of the houſehold,* namely, *of faith:* and ſupport their tranſlation by Gal. vi. 10. See the note on that verſe. But I rather think the apoſtle means, one's parents, and brothers, and ſiſters, and other near relations.

2. *He hath denied the faith.* To diſobey the precepts of the goſpel, is to *deny,* or renounce *the faith* of the goſpel. So the apoſtle thought. Wherefore, *the faith of the goſpel* includes obedience to its precepts.

3. *Is worſe than an infidel.* Many of the heathens being ſenſible of the obligations they were under, to take care of their relations, eſpecially their parents, affectionately maintained them, when they became unable, through age or poverty, to ſupport themſelves.

Ver. 9.—1. *Under ſixty.* Ελαττον, ſupp. Κατα, *ad minimum.* The Latines likewiſe uſed the word *minimum,* for *ad minimum.*—Bengelius ſaith ελαττον, is put here adverbially.

2. *Having*

6 But ſhe *who* liveth in pleaſure[1] is dead[2] while ſhe liveth.

6 *But the widow who liveth in gaiety and luxury, is dead while ſhe liveth* in that manner, and ſhould not be employed as a teacher of the young.

7 (Και, 204.) *Now* theſe things give in charge, that they may be blameleſs.[1]

7 *Now theſe things* concerning the obligation lying on children to maintain their parents, *charge* the Epheſians to perform, *that they may be blameleſs in that matter.*

8 (Ει δε) *For* if any *one* provide not for his own, and eſpecially *thoſe of his family*,[1] he hath denied the faith,[2] and is *worſe* than an infidel.[3]

8 *For if any one*, profeſſing Chriſtianity, *maintaineth not his own* poor relations, *and eſpecially thoſe with whom he hath lived in family, he hath renounced the faith* of the goſpel, *and is worſe than an infidel*; many of whom would be aſhamed of thus violating the obligations of nature and humanity.

9 Let not a widow be taken into the number under[1] *ſixty* years old, having been the wife of one *huſband:*[2]

9 *Let not any widow be taken into the number* of teachers of the young, *under ſixty years old, having* neither *been* an harlot, nor a concubine, but *the wife of one huſband at a time*; conſequently hath governed her paſſions properly in her youth.

10 *Borne witneſs to* for good works; (ει, 127.) *That* ſhe *hath* brought up children, *that* ſhe *hath*

10 Farther, ſhe muſt be one who is *borne witneſs to for good works: that ſhe hath brought up children* religiouſly and virtuouſly, *That ſhe hath*

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2. *Having been the wife of one huſband;* namely, at a time. For although it was not the cuſtom among civilized nations for women to be married to more than one huſband at a time, if a woman divorced her huſband unjuſtly, and after that married herſelf to another man, ſhe really had two huſbands. See the note on ver. 14. of this chapter, and 1 Tim. iii. 2. note 1.—Becauſe the Latins uſed the word, *univira*, to denote a woman who from her virginity had been married only to one man; and becauſe that kind of monogamy was reckoned honourable in ſome of the heathen prieſts and prieſteſſes, Whitby ſuppoſes the apoſtle ordered biſhops to be the huſbands of one wife, and widows to have been the wives of one huſband in the ſenſe above deſcribed, that they might be nothing inferior to the heathen miniſters of religion. But in my opinion he would have ſpoken more conformably to truth, if he had ſaid that the corrupters of Chriſtianity enjoined theſe things to Chriſtian biſhops, and deacons, and widows, that they might, in the eyes of the people, be nothing inferior to the heathen prieſts and prieſteſſes.

have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal, they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and busy bodies, speaking things which they ought not.

δας ενιψεν, ει θλιβομενοις επηρκεσεν, ει παντι εργῳ αγαθῳ επηκολουθησε.

11 Νεωτερας δε χηρας παραιτου· όταν γαρ καταστρηνιασωσι του Χριστου, γαμειν θελουσιν·

12 Εχουσαι κριμα, ότι την πρωτην πιστιν ηθετησαν.

13 Ἁμα δε και αργαι μανθανουσι περιερχομεναι τας οικιας· ου μονον δε αργαι, αλλα και φλυαροι και περιεργοι, λαλουσαι τα μη δεοντα.

Ver. 10. *That she hath lodged strangers*, &c. This, and the other good works mentioned by the apostle, being attended with great expence, the poor widows who desired to be taken into the number cannot be supposed to have performed them at their own charges. I therefore suppose the apostle is speaking of *female deacons*, who had been employed in the offices here mentioned, at the common expence; consequently the meaning of the direction will be, that in choosing *widows*, Timothy was to prefer those who formerly had been employed by the church as deaconesses, and had discharged that office with faithfulness and propriety. For since these women had spent the prime of their life, in the laborious offices of love mentioned by the apostle, without receiving any recompence but maintenance, it was highly reasonable, when grown old in that good service, to promote them to an honourable function, which required knowledge and experience, rather than bodily strength, and which was rewarded with a liberal maintenance.

Ver. 11. *When they cannot endure Christ's rein.* Καταστρηνιασωσι. On this word Erasmus remarks that it comes from στρεφειν, *to pull away*, and ηνια *reins*: and that the metaphor is taken from high fed brute animals, who having pulled away the reins, run about at their pleasure. Glassius and Le Clerc translate the clause, *who do not obey the rein.* Estius, following the Greek commentators, supposes that του χριστου, is governed by κατα in the compound word καταστρηνιασωσι; and that the meaning is, They pull the rein contrary to Christ, whilst he restrains them from marriage. But whatever the etymology of this word may be, the apostle plainly means, that the younger widows who had undertaken the office of teaching the novices of their own sex, not being

lodged ſtrangers, ' *that* ſhe *hath* waſhed the ſaints' feet, *that* ſhe *hath* relieved the afflicted, *that* ſhe *hath* diligently followed every good work.

formerly *lodged ſtrangers,* even though heathens, *that ſhe hath waſhed the diſciples' feet* in their journies, when they went about preaching the goſpel, *That ſhe hath relieved the afflicted.* In ſhort, *That ſhe hath diligently performed every charitable work.*

11 But the younger widows *reject;* For when they *cannot endure Chriſt's rein,* ' they will marry.

11 *But the younger widows reject* as teachers; *becauſe when they cannot endure that reſtraint, to which they have ſubjected themſelves for Chriſt's ſake, they will marry,* and by encumbering themſelves with a family, they will render themſelves unfit for teaching.

12 *Incurring condemnation,* becauſe they have *put away* their firſt *fidelity.* '

12 *Subjecting themſelves to condemnation,* both from God and men, *becauſe,* by marrying, *they have renounced their firſt engagement* to ſerve Chriſt.

13 And *at the ſame time alſo* they learn TO BE idle, wandering about from houſe to houſe; and not only idle, but tattlers alſo ' and *meddlers,* ſpeaking things which they ought not.

13 *And at the ſame time alſo, they learn to be idle, wandering about from houſe to houſe,* on pretence of following the duties of their office. *And not only idle, but tale-bearers alſo, and meddlers* in other people's affairs, *publiſhing the ſecrets of families, which they ought not* to divulge.

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able to continue under that reſtraint from marriage, which they had laid on themſelves by devoting themſelves to the ſervice of Chriſt, and which the nature of their office required, would marry and deſert his ſervice. See ver. 15.—The ſimple word ϛρηνιαω, is uſed Rev. xviii. 2. 9. to denote one's living voluptuouſly.

Ver. 12. *They have put away their firſt fidelity.* Among other things, Πιϛις, *Faith,* ſignifies *fidelity* in performing promiſes and engagements. Rom. iii. 3. *Will not their unbelief deſtroy* πιϛιν *the faithfulneſs* (or *fidelity*) *of God?*—Tit. ii. 10. *ſhewing all good* (πιϛιν) *fidelity.* See alſo Gal. v. 22. 1 Tim. i. 12.—The *faithfulneſs,* which the widows who married, are here ſaid to *have put away,* was their faithfulneſs to Chriſt, which they had virtually plighted, when they took on them the office of teaching the younger women. For by marrying, they put it out of their power to perform that office with the attention and aſſiduity which it required.

Ver. 13. *Tattlers alſo.* The word φλυαροι, *(garrulæ et inepte loquaces,)* ſignifies *perſons given to idle talk:* a vice, to which women who go about from houſe to houſe, are commonly much addicted.

14 I will, therefore, that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

14 Βȣλομαι ȣν νεωτερας γαμειν, τεκνογονειν, οικοδεσποτειν, μηδεμιαν αφορμην διδοναι τῳ αντικειμενῳ λοιδοριας χαριν.

15 Ηδη γαρ τινες εξετραπησαν οπισω τȣ Σατανα.

16 Ει τις πιςος η πιςη εχει χηρας, επαρκειτω αυταις, και μη βαρεισθω ἡ εκκλησια, ἱνα ταις οντως χηραις επαρκεσῃ.

Ver. 14. *I command therefore young widows to marry.* As the discourse is concerning *widows*, that word is rightly supplied here.—From this command it is evident that under the gospel, second marriages are lawful both to men and to women; and that abstaining from them is no mark of superior piety. Hence a presumption arises, that *the wife of one husband*, ver. 9. doth not mean a woman who had been married only once, but a woman who had been married to one husband only at a time. See 1 Tim. iii. 2. note 1.—It is true, the apostle, in his first epistle to the Corinthians, advised all who had the gift of continency to remain unmarried: not however because celibacy is a more holy state than marriage, but because, in the then persecuted state of the church, a single life was more free from trouble and temptation. So he told them, 1 Cor. vii. 9. 26. 32. 39. Wherefore the papists, who at all times recommend a single life to those who aim at superior sanctity, misunderstand the apostle, when they affirm that he considered celibacy as a more holy state than wedlock. For, if that were true, why did he order, that aged widows who had been married to one husband, should be employed to teach the young of their own sex, and not rather, aged women who never had been married at all? Also, why did he make it a qualification of the bishop, that he should be the husband of one wife; and not rather, that he should be an unmarried person, and continue unmarried all his life?—As the requisition, that a bishop should be the husband of one wife, did not make it necessary that every bishop should be a married man, (1 Tim. iii. 2. note 1 at the end) so the apostle's command to the younger widows to marry, did not oblige them to marry, if they could live chastely unmarried, and found it convenient, in other respects so to do. Besides, every young widow might not have it in her power to marry.

Ver. 15. *Some are turned aside after Satan.* Some of the widows employed by the church as teachers, had by marrying incapacitated themselves

14 I *command*, therefore, *young WIDOWS*[1] *to* marry, *to* bear children, *to govern* the houſe, *to* give *no* occaſion to the adverſary *for reproach.*

14 *I command therefore young widows to marry*, if a fit opportunity offers, *to bear children*, *to govern the houſe* with prudence, and by behaving in all reſpects properly, *to give no occaſion to the adverſaries* of our religion *to reproach* the goſpel, on account of the bad behaviour of thoſe who profeſs it.

15 For already ſome are turned aſide (οπισω) after Satan.[1]

15 I am anxious to have theſe rules obſerved, *becauſe already ſome* widows, whom the church hath employed as teachers, by marrying, *are turned aſide* from that work, *to follow after Satan.*

16 If any *believing man*, *or believing woman* have widows,[1] let them relieve them,[2] and let not the church be *burdened*, that it may relieve *thoſe* who are *really* widows.

16 *If any Chriſtian man, or Chriſtian woman, have* poor *widows* nearly related to them, *let them relieve them*, if they are able, *and let not the church be burdened* with maintaining ſuch as teachers, *that it may relieve thoſe who are really deſolate*, by employing and maintaining them as teachers of the younger women.

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themſelves for that excellent office. This the apoſtle termed, *a turning aſide after Satan*, not becauſe marriage is an unlawful ſtate in itſelf, but becauſe through the temptation of Satan they had deſerted their ſtation in the church.

Ver. 16.—1. *Have widows;* that is, grandmothers, mothers, daughters, or ſiſters, who are poor widows.—In the opinion of Eſtius, this precept extended to the proprietors of ſlaves, and bound them to maintain their ſlaves, when they became incapable of labour.

2. *Let them relieve them.* Επαρκειτω, *Suppeditent*, *Let them ſupply them*, namely, with neceſſaries.

At the concluſion of this diſcourſe concerning *widows*, it may be proper to unite in one view, the arguments which ſhew that the apoſtle ſpeaks therein, not of poor widows in general, but of thoſe only who were to be employed and maintained as teachers.—1. It is ordered ver. 9. that none ſhould be admitted into the number, under *ſixty years old;* neither any who had had *more than one huſband.* And, ver. 10. they were to be *borne witneſs to for good works.* But many widows under ſixty; many who had been married to two huſbands ſucceſſively; and many who were not borne witneſs to for good works, might, by diſeaſe and misfortune, be reduced to extreme want. All theſe certainly were not to be excluded from the alms of the church; as they muſt have been by the apoſtle's rules, if theſe rules related to

 poor

17 Let the elders that rule well be counted worthy of double honour, especially

17 Ὁι καλως προεςωτες πρεσβυτεροι διπλης τιμης αξ-

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poor widows in general.—2. The widow to be relieved by the church, was one, ver. 10. *who had brought up children*, &c. But these qualifications are not in every woman's power. Every woman is not capable of bearing and bringing up children, of lodging strangers, and of relieving the afflicted; because every woman's health and fortune do not enable her to do such good works. How then could the apostle make these the conditions on which a poor widow was to receive the alms of the church?—3. If, by *widows*, the apostle meant *poor* widows in general, who were to be relieved by the church, why should such, because they married a second time, have been condemned by him, ver. 11. as *not enduring Christ's rein?* And ver. 12. as *putting away their first faith?* And ver. 15. as *turning aside after Satan?* A poor widow's second marriage, instead of being an offence was a commendable action, as thereby the burden of her maintenance was removed from the church, and laid on her new husband.—4. We are told, ver. 13. that if young widows were received into the number, they would wander about from house to house, and become meddlers, &c. But if such were ordinary poor widows whom the church maintained, what occasion had they to wander about as beggars? Or if they did, what family would suffer them to meddle in their affairs?

On the other hand, If the widows, of whom the apostle speaks, were persons maintained and employed by the church to teach the younger women, every thing said concerning them will have the greatest propriety.—1. It was fit that such should be *sixty years* old, before they were employed; because being of a grave deportment, and well informed, their instruction would have the greater weight.—2. As it was required in a bishop, that he should be *an husband*, that he might have some experience in the affairs of life, so the female teacher was to be *a widow*, that having been a wife, she might be capable of teaching the younger women the duties of the married state. And as it was required that a bishop should be *the husband but of one wife* at a time, so it was ordered that a widow should have been *the wife but of one husband at a time;* because in both, it was a proof of that temperance, with respect to sensual pleasure, which the teachers of religion ought to observe.—3. As the efficacy of instruction very much depends on the reputation of the teacher, it was required in a widow, that she should *be well reported of for good works*, especially those which belong to the female sex. She was to have been *a mother*, that she might have a tender affection to the young women under her care; and she was to have *brought up children*, that she might be fit to manage the tempers of her pupils. She was in the former part of her life, at the church's expence, I suppose, to have *lodged strangers, washed the saints' feet, and relieved the afflicted;* because these good works proved her to be a person of a benevolent heart; and who, as a teacher of religion, would take delight in promoting the eternal interest of those committed

17 Let the elders[1] (καλως προεςωτες) *who preside* well[2] be counted

17 *Let the elders who preside prudently* in your religious meetings, *be counted worthy of double honour;* let

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committed to her care.—4. That widows employed by the church in teaching, ſhould *not marry*, was abſolutely neceſſary, not becauſe a ſingle ſtate is more holy than wedlock, but becauſe the cares of a family would occupy them ſo fully, that they would have little leiſure to teach; and becauſe their huſbands might require their attendance at home.—Wherefore, ſince, by marrying, they relinquiſhed an office acceptable to Chriſt and profitable to his church, which they had ſolemnly undertaken, they might be ſaid *not to endure Chriſt's rein, but to have put away their firſt fidelity*, and *to have turned aſide after Satan.*

Ver. 17.—1. *Let the elders.* In the firſt age, the name Πρεσβυτερος, *Elder*, was given to all who exerciſed any ſacred office in the church, as is plain from Acts xx. 28. where the perſons are called *biſhops*, who ver. 17. were called *elders*. The ſame thing appears from Titus i. 5. where thoſe are called *elders*, who ver. 7. are named *biſhops:* and from 1 Tim. iv. 14. where collectively all who held ſacred offices in Lyſtra, are called *the preſbytery* or *elderſhip*, and are ſaid to have concurred with the apoſtle in ſetting Timothy apart to the miniſtry.—The perſons who held ſacred offices in the church, were named *elders*, becauſe they were commonly choſen from among the firſt or earlieſt converts. And in beſtowing ſacred offices on them, the apoſtle ſhewed great prudence: for by their early converſion, and their conſtancy in profeſſing the goſpel, notwithſtanding the perſecution they were expoſed to, the firſt converts diſcovered ſuch a ſoundneſs of underſtanding, ſuch a love of truth and goodneſs, and ſuch fortitude, as rendered them very fit for ſacred functions.

As ſoon as a number of perſons in any city were converted, the apoſtle formed them into churches, by appointing the firſt converts to perform ſacred offices ſtatedly among them. This appears from Acts xiv. 21. where we are told, that Paul and Barnabas having taught many in Antioch, Iconium, Lyſtra, and Derbe, returned; and in paſſing through theſe cities, ver. 23. *ordained them elders in every church.* —In like manner there were elders at Epheſus, Acts xx. 17.—And at Philippi there were ſeveral *biſhops and deacons*, Philip. i. 1.—And at Theſſalonica, ſome *who laboured among them*, and others *who preſided over them*, and others *who admoniſhed them*, are mentioned, 1 Theſſ. v. 12.—Farther in the great cities where the apoſtle Paul reſided for years, it is reaſonable to think the diſciples became at length ſo numerous, that they could not all meet together for worſhip in one place, but muſt have aſſembled either in different places, or at different hours, in the ſame place. In either caſe, theſe ſeparate aſſemblies muſt have had different preachers, preſidents, catechiſts, and deacons. Nay, if any of theſe ſeparate aſſemblies was very numerous, it is probable that more perſons than one were appointed to perform each diſtinct function. Yet, however great the multitude of the diſciples, or however numerous the places where they aſſembled, might be in any city, the brethren there were always conſidered as one church. This appears from the inſcriptions of the apoſtle's epiſtles, where it is not ſaid, *to the*

they who labour in the word and doctrine. | ιεσθωσαν· μαλιϛα οἱ κοπιωντες εν λογῳ και διδασκαλιᾳ.

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the churches at Corinth, or *to the churches at Ephesus*, but *to the church in these cities*.—Farther from what is said concerning Timothy's ordination to the ministry, 1 Tim. iv. 14. it would seem that in ordaining persons to the ministry, the collective body of those who held sacred offices in any church, called *the presbytery* or *eldership*, signified their consent to the election of the candidate, by laying their hands on him accompanied with prayer.

Before this subject is dismissed, I will make three remarks. The first is, That although in the primitive church the offices of the ministry were various, and in large churches more persons than one were appointed to each office, yet in smaller churches, whose members could not afford maintenance to a numerous ministry, all the different sacred offices seem to have been performed by the bishops and deacons.—Their office, therefore, including all the sacred functions, nothing is said in scripture concerning the qualifications necessary to any of these offices, except concerning the qualifications necessary in those who were to be made bishops and deacons.—My second remark is, That in the catalogues of the spiritual men, whom Christ placed in his church, (Rom. xii. 6.—8. 1 Cor. xii. 28. Ephes. iv. 11.) bishops and deacons are not mentioned. The reason is, though many of the first bishops and deacons were endowed with spiritual gifts, it was not necessary that they should be spiritual men. All the duties of their office, might be performed with the help of natural talents and acquired endowments.—My third remark is, That although the offices of the spiritual men were of great importance in the church, there is no account given in scripture of the qualifications necessary to the spiritual men, as of the qualifications necessary to bishops and deacons; because their office was to continue only for a time; and because they were placed in the church, not by the designation of men, but by the immediate designation of Christ himself, who placed them by the supernatural gifts with which he endowed them. The case was different with the bishops and deacons. Their offices were to continue in the church to the end of the world; and the persons who were to discharge these offices were to be chosen in every age, by men who, not having the gift of discerning spirits, needed to be directed in their choice. Particular rules therefore are given in scripture, for the election of fit persons to discharge these offices; and in making the choice, the church is left to apply these rules, according to the dictates of common prudence.

2. *The elders who preside well.* This order of elders are called, Heb. xiii 7. 17 24. Ἡγεμενοι, *Guides*, *Rulers*: And, Rom. xii. 8. Προιϛαμενοι *Presidents.* And 1 Thess. v. 12. they are distinguished from those *who laboured among them and admonished them*.

In the early ages the duties of the *president* or *ruler* were very important. For first as the Christians denied, not only the power, but the existence of the heathen gods, and had no visible objects of worship of their own, they were considered as atheists; and their assemblies being supposed

worthy of double honour, [3] especially *those* who labour *in* (λογῳ, 60.) *preaching and teaching.*[4]

them have a liberal maintenance from the funds of the church; *especially those who*, besides presiding, *labour in preaching and catechizing.*

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supposed to be held for impious and seditious purposes, were liable to be disturbed by the rabble. It was, therefore, the business of the president to appoint places and times for the meetings of the brethren, which would be least offensive to the heathens, and where, if they were disturbed, they might most easily make their escape. The prudent carriage likewise of the presidents, and their discreet manner of speaking to their adversaries, who from curiosity or other motives, came into their assemblies, might be of great use in conciliating their good will.

Secondly, The *rulers* presided in all the religious assemblies of the Christians for the purpose of directing the public worship. And while the spiritual gifts existed in the church, they pointed out, which of the spiritual men were to pray, which to sing psalms, and which to prophesy or preach; and determined the order wherein these offices were to be performed. Thus to regulate the order in which the spiritual men were to exercise their gifts, in the public assemblies, was the more necessary that individuals, from a vain desire of displaying their particular gifts, were apt to create confusion in the Christian assemblies, unless when restrained by the authority and prudence of the president.

Thirdly, The presidents heard and decided all the controversies about worldly matters which arose among the brethren; and to their decision, the faithful, after the apostle Paul ordered it, 1 Cor. vi. 1.—6. readily submitted. This branch of the president's duty was very necessary. For the Christians being generally hated on account of their opposition to the established idolatry, were not likely to obtain a patient and equitable hearing from such inimical judges. Besides, the laws of the empire allowing them, as Jews, to determine their own controversies by judges of their own appointment, they shewed a litigious disposition unbecoming their Christian profession, when they brought their suits into the heathen courts, and dishonoured all their brethren, by declaring that they thought there was not a wise and equitable person among them, to whose determination they could submit their disputes, 1 Cor. vi. 1.—6.

Fourthly, The presidents managed the temporal affairs of the church as a society. The money collected by the brethren, for defraying the common expences, supporting the poor, and maintaining those who were employed in sacred offices, was very early put into the president's hands, and from them the deacons received the share that was allotted for the poor; as did the teachers what belonged to them. And as the president was supposed to be a person of good understanding, prudent, and experienced in business, the brethren would naturally apply to him for advice respecting their worldly affairs, at least in all difficult cases.

3. *Are worthy of double honour.* The word, τιμης, signifies the *honour* done to a person, by bestowing on him such things as are necessary to

18 For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: and, The labourer *is* worthy of his reward.

19 Againſt an elder receive not an accuſation, but before two or three witneſſes.

20 Them that ſin rebuke before all, that others alſo may fear.

18 Λεγει γαρ ἡ γραφη· Βȣν αλοωντα ȣ φιμωσεις· Και, Αξιος ὁ εργατης τȣ μισθȣ αυτȣ.

19 Κατα πρεσβυτερȣ κατηγοριαν μη παραδεχȣ, εκτος ει μη επι δυο η τριων μαρτυρων.

20 Τȣς ἁμαρτανοντας, ενωπιον παντων ελεγχε, ἱνα και ὁι λοιποι φοβον εχωσι.

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to his comfortable ſupport. Acts xxviii. 10. *Who alſo honoured us with many honours:* They gave us all things uſeful for our preſent ſupport; *and when we departed, they laded us with ſuch things as were neceſſary.* Hence, *honour,* ſignifies the maintenance given to parents who are poor. Matth. xv. 6. *And honour not his father or his mother.* It ſignifies likewiſe the maintenance given by the church to widows, ver. 3. *Honour widows, who are really widows.*—The *double honour* of which the elders who preſide well are ſaid to be worthy, is *a liberal maintenance:* For the Hebrews uſed the word *double,* to expreſs plenty of any thing. Thus Eliſha, at parting with Elijah, prayed that *a double portion of his ſpirit might be upon him,* 2 Kings ii. 9. See alſo Rev. xviii. 6.—The office of ruling being allotted to perſons of the moſt diſtinguiſhed characters among the diſciples, and the duties of their office leaving them little time to mind their own affairs, it was proper that they ſhould receive a liberal maintenance from the church, to whoſe ſervice they devoted the greateſt part of their time and pains.

4. *Eſpecially thoſe who labour in preaching and teaching.* That διδασκαλια ſignifies *teaching,* See 2 Tim. iii. 16. note 3. It ſeems in the apoſtle's days ſome of the elders who preſided, employed themſelves alſo in preaching and catechizing. This appears likewiſe from Heb. xiii. 7. *Remember them who have the rule over you, who have ſpoken unto you the word of God.*—Among the preſidents who laboured in teaching, the biſhops were the chief. For of them it was required, not only that they ſhould be *apt to teach,* but 1 Tim. iii. 4. that they ſhould *rule their own houſe well.* 5. *For if a man know not how to rule his own houſe, how ſhall he take care of the church of God.* The ability to rule was the more neceſſary in a biſhop, becauſe in ſmall churches, as was formerly obſerved, chap. v. 17. note 1. it might happpen that there was no ruler but the biſhop. In churches where there were other rulers, the biſhop we may ſuppoſe conſulted them, and ruled in conjunction with them. In proceſs of time, however, the biſhops arrogated to themſelves the whole power of ruling their own churches, both in ſpiritual and temporal affairs; as we learn from Pſeudambroſius in his commentary on 1 Tim. v. 1. "The cuſtom of having el-"ders, in imitation of the ſynagogue, whoſe only buſineſs it was to "rule,

18 For the scripture (Deut. xxv. 4.) saith, The ox *treading out* the corn thou shalt not muzzle. And, The labourer is worthy of his *hire*.[1] (See Luke x. 7. and Matth. x. 10. where the expression is HIS MEAT.)

18 The duty of the faithful to maintain widows and elders, is enjoined both in the law and in the gospel. *For the law saith* to the Jews, *Thou shalt not muzzle the ox* while *treading out the corn*, but allow him to eat of that which he treadeth, as a recompence for his labour; and, in the gospel, Christ enjoins the same duty, for this reason, that *the labourer is worthy of his hire.*

19 Against an elder receive not an accusation *unless* (εκτι, 189.) *by* two or three witnesses.[1]

19 *Against an elder*, whether he be a bishop, a president, or a deacon, *receive not an accusation*, *unless* it is offered to be proved *by two or three* credible *witnesses*.

20 *Those who* sin, rebuke before all,[1] that others also may *be afraid*.

20 *Those who*, by the testimony of credible witnesses, are found in *sin*, *rebuke before the whole church*, *that other elders also may be afraid* to commit the like offences.

"rule, and without whose advice nothing was to be done in the "church, has, I know not for what reason, grown out of use, through "the pride of the bishops, who wished to be themselves the only per-"sons of consideration in the church." On the ancient practice mentioned in the foregoing passage, as Estius observes, the reformed founded their little councils, which they called *Consistories*. See a passage from Jerome's letter to Evagrius, quoted Tit i. 5. note 3. where he shews in what manner bishops came to be raised above presbyters.

Ver. 18. *The labourer is worthy of his hire.* This, as well as what goeth before, is affirmed by the apostle to be said in the scripture, yet it is no where written in the Jewish scriptures. It is found only Matth. x. 10. Luke x. 7. The apostle therefore must have read, either Matthew's or Luke's gospel, before he wrote this epistle. And seeing he quotes this saying as *scripture*, and represents it as of equal authority with the writings of Moses, it is a proof, not only of the early publication of these gospels, but of their authenticity as divinely inspired writings,—See what is written concerning the maintenance of the ministers of the gospel, 1 Cor. ix. 12 Gal. vi. 6.

Ver. 19. *Unless by two or three witnesses.* This I think is the proper translation of the clause. For I see no reason why an accusation against an elder should not be received, unless in the presence of witnesses. But I see a good reason for not receiving such an accusation, unless it is offered to be proved by a sufficient number of credible witnesses. This method of proceeding puts a stop to groundless accusations of the ministers of religion.

Ver. 20. *Those who sin, rebuke before all.* That this was the practice of the synagogue, Vitringa hath shewed, Vet. Synagog. p. 729.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest

21 ¹Διαμαρτυρομαι ενωπιον τȣ Θεȣ, και Κυριȣ Ιησȣ Χριςȣ, και των εκλεκτων αγγελων, ἱνα ταυτα φυλαξῃς χωρις ²προκριματος, μηδεν ποιων κατα ³προσκλισιν.

22 Χειρας ταχεως μηδενι επιτιθει, μηδε κοινωνει ἁμαρτιαις αλλοτριαις. Σεαυτον ἁγνον τηρει.

23 Μηκετι ὑδροποτει, αλλ' οινῳ ολιγῳ χρω δια τον ςομαχον σȣ, και τας πυκνας σȣ ασθενειας.

24 Τινων ανθρωπων ἁι ἁμαρτιαι προδηλοι εισι, προαγȣσαι εις κρισιν· τισι δε και επακολȣθȣσιν.

25 Ὡσαυτως και τα

Ver. 21.—1. *Elect angels.* The Hebrews called things excellent in their kind, *elect*. See Ess. iv. 41.—Others think, the *elect angels* are those, who minister to the heirs of salvation, and who in the execution of their office are witnesses of the conduct of the persons to whom they minister. Bengelius thinks there is here a reference to the general judgment.

2. *Without prejudice.* Προκριματος. This word signifies a judgment formed, before the matter judged hath been duly examined.

3. *By partiality.* Προσκλισιν; literally *a leaning to one side*.—*Partiality*, is a judgment guided by favour: But *prejudice*, is a judgment dictated by hatred.

Ver. 22. *Lay hands hastily on no one.* This is another proof, that, in the first age, men were ordained to ecclesiastical functions, by the imposition of the hands of those who were in the ministry before them. And the direction being addressed to Timothy alone, it is urged as a proof that the power of ordination was lodged, not with the presbytery or eldership, but with the bishop.

Ver. 23. *Use a little wine for thy stomach's sake.* Though this counsel might have been given to Timothy without inspiration, it was with propriety inserted in an inspired writing, because thereby the superstition of those, who totally abstain from wine and all fermented liquors, on

21 I charge THEE (ενωπιον) *in the presence of* God, and *of* the Lord Jesus Christ, and *of* the elect [1] angels, (see 2 Tim. iv. 1.) that thou observe these things without *prejudice*, [2] doing nothing by partiality. [3]

21 *I charge thee in the presence of God, and of the Lord Jesus Christ, and of the chief angels, that thou observe these rules* concerning the admonition of the old and the young, and the maintaining of widows and elders, and the censuring of sinners, *without being prejudiced* against any person; and *doing nothing from favour.*

22 Lay hands *hastily* on no *one*, [1] neither *partake* of other men's sins. Keep thyself pure.

22 *Appoint no one to any sacred office hastily*, without enquiring into his character and qualifications: *Neither*, by conferring these offices on unworthy persons, *partake of other men's sins.* In the whole of thy conduct, *Keep thyself blameless.*

23 No longer drink water, but use a little wine for thy stomach's sake [1] and *thy frequent* infirmities.

23 Thy health being of great importance to the church, *no longer drink* pure *water, but mix a little wine with it, on account of the disorder of thy stomach, and thy many other bodily infirmities.*

24 *Of some men the sins are very manifest*, going before to *condemnation*: (Τισι δε) *But IN some* (και, 220.) *especially*, they follow after.

24 In judging of those who desire sacred offices, consider, that *of some men the sins are very manifest, leading before* enquiry *to condemnation.* Such reject. *But in others especially*, their sins are so concealed, that *the knowledge of them follows after* enquiry. For which reason no one ought to be appointed to sacred offices hastily.

25 *In like manner* also, the good works OF SOME

25 *In like manner also, the good works* and good qualities *of some* men

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on pretence of superior sanctity, is condemned.—Some critics think this verse is not in its proper place; for which reason, Benson says, " it should be read in a parenthesis, as a thought let in by the apostle, " when he reflected on the state of the Christian church, Timothy's " great usefulness in it, and his present sickly constitution."—How greatly the apostle esteemed Timothy as a fellow-labourer, and what an high value he put on his services in the gospel, may be seen Philip. ii. 19.—22.

are

beforehand; and they that are otherwise cannot be hid.

καλα εργα προδηλα εςι· και τα αλλως εχοντα, κρυβηναι ꞃ δυναται.

CHAP. VI.

View and Illustration of the Precepts and Doctrines contained in this Chapter.

BECAUSE the law of Moses, Exod. xxi. 2. allowed no Israelite to be made a slave for life without his own consent, the judaizers teachers, to allure slaves to their party, taught that, under the gospel likewise, involuntary slavery is unlawful. This doctrine the apostle condemned here, as in his other epistles, 1 Cor. vii. 20, 21, 22.; Col. iii. 22. by enjoining Christian slaves to honour and obey their masters, whether they were believers or unbelievers; ver. 1, 2.—and by assuring Timothy, that if any person taught otherwise, he opposed the wholesome precepts of Jesus Christ, and the doctrine of the gospel, which in all points is conformable to godliness, or sound morality; ver. 3.—and was puffed up with pride, without possessing any true knowledge, either of the Jewish or of the Christian revelation, ver. 4.—Next, the apostle told Timothy, that the judaizers, who inculcated such a doctrine, did it to make gain of the slaves, whom they persuaded to embrace the gospel in the hope of thereby becoming freemen; and that these teachers esteemed that the best religion which brought them the greatest gain, ver. 5.—But that true religion, with a competency, is great gain, ver. 6.—Whereas money is not real gain. It will not contribute in the least to make men happy in the life to come. For as we brought nothing with us into the world, so it is certain, that we can carry nothing out of it, ver. 7.—Therefore, instead of eagerly desiring to be rich, having food and raiment we ought to be contented, ver. 8.—Especially as experience teaches, that they who are bent on becoming rich, expose themselves to innumerable temptations, not only in the pursuit, but in the enjoyment of riches, by the many foolish and hurtful lusts which they engender, ver. 9.—Hence the apostle justly calls the love of money the root of all the evil affections and actions which are in the world, ver. 10.—Covetousness,

are *very* manifeſt, and *thoſe which* are otherwiſe cannot be *LONG hidden.*

are very manifeſt: Such may be admitted to ſacred offices without any particular enquiry. *And thoſe which are not manifeſt, cannot be long hidden,* if an accurate enquiry be made.

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ouſneſs, therefore, being both criminal and diſgraceful in all, but eſpecially in the miniſters of religion, the apoſtle ordered Timothy, as *a ſervant of God*, to flee from the inordinate love of money, and from all the vices which it occaſions; and to purſue righteouſneſs, piety, faith, charity, patience, and meekneſs; ver. 11.—and to combat ſtrenuouſly the good combat of faith, by making and maintaining the good confeſſion concerning Jeſus Chriſt, that he is the Son of God, ver. 12.—Then charged him in the ſight of God and of Jeſus Chriſt, who himſelf witneſſed under Pontius Pilate that confeſſion, ver. 13.—to obſerve this commandment concerning it, in an unblameable manner, whereby he would do his part in preſerving the good confeſſion in the world, till it was rendered indubitable by the appearing of Jeſus Chriſt himſelf on earth, ver. 14.—whom God, the only Potentate in the univerſe, will, at the proper time, ſhew to all as his Son, by the glory and power with which he will ſend him to judge the world, ver. 15, 16.

But leſt Timothy, from the foregoing ſevere condemnation of the love of money, might have inferred, that it was a crime to be rich, the apoſtle, to obviate that miſtake, ordered him to charge the rich, not to truſt in uncertain riches for their happineſs, but in God who always liveth, and who beſtoweth on men all their enjoyments; ver. 17.—and to make a proper uſe of their riches, by relieving the neceſſities of the poor, and promoting every good work; ver. 18.—Becauſe thus they will provide for themſelves a firm foundation to ſtand on, during the wreck of the world, and at the judgment; ver. 19.—Laſtly, to make Timothy ſenſible how earneſt the apoſtle was that he ſhould preſerve the doctrines of the goſpel pure, he renewed his charge to him; and cautioned him to avoid the vain babbling of the Judaizers, and thoſe miſinterpretations of the ſcriptures by which they oppoſed the doctrine of the apoſtles, and which they falſely dignified with the name of *knowledge*, ver. 20.

Old Translation.

CHAP. VI 1 Let as many ſervants as are under the yoke count their own maſters worthy of all honour, that the name of God and *his* doctrine be not blaſphemed.

2 And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren; but rather do *them* ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort.

3 If any man teach otherwiſe, and conſent not to wholeſome words, *even* the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs,

Greek Text.

1 Ὁσοι εισιν ὑπο ζυγον δȣλοι, τȣς ιδιȣς δεσποτας πασης τιμης αξιȣς ἡγεισθωσαν· ἱνα μη το ονομα τȣ Θεȣ και ἡ διδασκαλια βλασφημηται.

2 Ὁι δε πιςȣς εχοντες δεσποτας, μη καταφρονειτωσαν, ὁτι αδελφοι εισιν· αλλα μαλλον δȣλευετωσαν, ὁτι πιςοι εισι και αγαπητοι, ὁι της ευεργεσιας αντιλαμβανομενοι. Ταυτα διδασκε και παρακαλει.

3 Ει τις ἑτεροδιδασκαλει, και μη προσερχεται ὑγιαινȣσι λογοις τοις τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ, και τῃ κατ' ευσεβειαν διδασκαλιᾳ,

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Ver. 1. *Eſteem their maſters worthy of all honour.* By ordering Timothy to teach ſlaves to continue with and obey their maſters, the apoſtle hath ſhewed, that the Chriſtian religion neither alters men's rank in life, nor aboliſhes any right to which they are intitled, by the law of nature, or by the law of the country where they live.

Ver. 2.—1. *But let them ſerve them more.* Inſtead of encouraging ſlaves to diſobedience, the goſpel makes them more faithful and conſcientious. And by ſweetening the temper of maſters, and inſpiring them with benevolence, it renders the condition of ſlaves more tolerable than formerly. For in proportion as maſters imbibe the true ſpirit of the goſpel, they will treat their ſlaves with humanity; and even give them their freedom, when their ſervices merit ſuch a favour.

2. *Who receive the benefit.* Elſner hath ſhewed that, although the word αντιλαμβανειν, literally ſignifies, *to take hold of a thing on the oppoſite ſide*, it ſignifies likewiſe *to partake of, to receive, to enjoy.* This ſenſe is more ſuitable to the ſubject in hand, than to underſtand it, as ſome do, of the ſlave's taking hold of the benefit of the goſpel on the one ſide, and the maſter on the other. Beſides, ευεργεσια, *benefit*, is no where

NEW TRANSLATION.

CHAP. VI. 1 Let *whatever* servants *are* under the yoke, *esteem* their own masters worthy of all honour,[1] that the name of God, and *the* doctrine *OF THE GOSPEL*, be not *evil spoken of*.

2 And they *who* have believing masters, let them not despise THEM because they are brethren: But, *let them serve* THEM *more*,[1] because they are *believers* and beloved *who receive the benefit*.[2] These things teach and exhort.

3 If any *one* teach *differently*,[1] and consent not[2] to *THE* wholesome (λογοις, 60.) *commandments which ARE* our Lord Jesus *Christ's*,[3] and to the *doctrine according* to godliness,

COMMENTARY.

CHAP. VI. 1 *Let whatever* Christian *slaves are under the yoke* of unbelievers, *pay their own masters all respect and obedience, that the character of God* whom we worship, may not be calumniated, *and the doctrine of the gospel may not be evil spoken of*, as tending to destroy the political rights of mankind. See Ephes. vi. 5.

2 *And those* Christian slaves *who have believing masters, let them not despise them*, fancying that they are their equals, *because they are* their *brethren* in Christ; for though all Christians are equal as to religious privileges, slaves are inferior to their masters in station. Wherefore, *Let them serve their masters more* diligently, *because they who enjoy the benefit* of their service, *are believers and beloved* of God. *These things teach; and exhort* the brethren to practise them.

3 *If any one teach differently*, by affirming, that under the gospel slaves are not bound to serve their masters, but ought to be made free, *and does not consent to the wholesome commandments which are our Lord Jesus Christ's, and to the doctrine* of the gospel, which in all points is *conformable to true morality*,

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where used to denote the gospel.—Mill mentions one MS. which reads εϱγασιας, *of the service*, as the Syriac translator seems also to have done; *Qui contenti sunt ministerio eorum*.

Ver. 3.—1. *If any one teach differently*. That the apostle had the Judaizers in his eye here, is evident from Tit. i. 10. *There are many unruly and foolish talkers and deceivers, especially they of the circumcision*. 11. *Whose mouth must be stopped, who subvert whole families, teaching things which they ought not, for the sake of sordid gain*.

2. *And consent not*. Bentley in his Phileleuth. Lips. p. 71, 72. affirms that the word προσερχεται, in no good Greek author, signifies *to consent*. Yet it is a natural sense of the word; for the Latins used *accedit*, which answers to the Greek προσερχεται, to denote one's *agree-*

4 He is proud, knowing nothing but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil-surmisings.

4 τετυφωται, μηδεν επιςαμενος, αλλα νοσων περι ζητησεις και λογομαχιας· εξ ὡν γινεται φθονος, ερις, βλασφημιαι, ὑπονοιαι πονηραι,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

5 παραδιατριβαι διεφθαρμενων ανθρωπων τον νουν, και απεςερημενων της αληθειας, νομιζοντων πορισμον ειναι την ευσεβειαν. Αφιςασο απο των τοιουτων.

6 But godliness with contentment is great gain.

6 Εςι δε πορισμος μεγας ἡ ευσεβεια μετ' αυταρκειας.

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ing to an opinion. Thus, we find in Seneca, *accedere opinioni*, and in English we say, *I accede to*, or *come into your opinion.*

3. *Which are our Lord Jesus Christ's.* All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts concerning slaves, which Christ while on earth delivered to his apostles, and which, though not recorded by the evangelists, were made known to Paul by revelation.

Ver. 4.—1. *Is distempered.* Νοσων, literally, *being sick; brainsick.* Erasmus translates it, *being mad:* Doddridge, *he raves.*—Persons who are extremely addicted to any foolish frivolous pursuit, or who are excessively fond of any groundless opinion, are said to be *sick with these things;* because, like a bodily disease, they disorder the judgment.

2. *About questions and debates of words.* The questions which sickened the false teachers, were those concerning slavery and the duration of the law of Moses. And *the words* about which they debated, were those wherein the law and its statutes are declared to be *statutes* to them *for ever*, and *through all generations.* For, from these words they argued, that the law would never be abolished. The questions and debates of which the apostle speaks, are called, Tit. iii. 9. *Strifes and fightings about the law.* And 2 Tim. ii. 14. *fighting about words.* And ver. 23. *foolish and untaught questions.*

3. *Whereof come envy, strife, evil speakings, unjust suspicions.* On this clause Benson's remark is, "How frequently Christians have disputed about words only; what fierce anger and uncharitableness that "has

4 he is *puffed up with pride*, (see 1 Tim. iii. 6. note 2.) knowing nothing: but *is distempered*[1] about questions, and *debates* of words,[2] whereof *come* envy, strife, *evil-speakings, unjust suspicions*,[3]

4 *he is puffed up with pride, and knoweth nothing*, either of the Jewish or of the Christian revelation, although he pretends to have great knowledge of both. *But is distempered* in his mind *about* idle *questions and debates of words*, which afford no foundation for such a doctrine, *but are the source of envy, contention, evil speakings, unjust suspicions* that the truth is not sincerely maintained;

5 perverse disputings[1] of men *wholly corrupted IN mind*, and destitute of the truth; *who reckon gain to be religion.*[2] From such withdraw thyself.[3]

5 *keen disputings carried on contrary to conscience, by men wholly corrupted in* their *mind, and destitute of the true doctrine of the gospel, who reckon whatever produces most money is the best religion. From* all *such* impious teachers, *withdraw thyself*, and do not dispute with them.

6 But godliness with *a competency*[1] is great gain.[2] (See 1 Tim. iv. 8. note 2.)

6 *But godliness, with a competency* of food and raiment, (ver. 8.) *is great gain*, as it makes us happy both in the present life, and in that which is to come; neither of which riches can do.

" has occasioned, and what fatal effects have followed, are very obvi-
" ous but withal very melancholy reflections; and ought for the fu-
" ture to put them on their guard."

Ver. 5.—1. *Perverse disputings*. Παραδιατριβαι. *A philosophical disputation*, such as was held in the schools of the philosophers, was called, διατριβη, because it was thought an useful way of spending time. But the addition of the preposition παρα, converts the word into a bad meaning, and therefore it is fitly translated, *perverse disputings*.

2. *Who reckon gain to be religion*. It seems the Judaizers had no view in teaching but to draw money from their disciples. And, the money which they got, they spent in the gratification of their lusts. Hence the apostle calls *their belly, their god*, Philip. iii. 19.

3. *From such withdraw thyself*. This clause is wanting in some MSS. and versions; but the Greek commentators have explained it, which, as Estius observes, is a proof that the reading is at least ancient.

Ver. 6.—1. *But godliness with a competency*. So Diodati has translated μετ' αυταρκειας; following the Vulgate which has, *cum sufficientia*. If the common translation is retained, the meaning will be, that godliness makes a man contented, whatever his circumstances are; conse-

 quently

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

7 Ουδεν γαρ εισηνεγκαμεν εις τον κοσμον, δηλον ὁτι ουδε εξενεγκειν τι δυναμεθα.

8 And having food and raiment, let us be therewith content.

8 Εχοντες δε διατροφας και σκεπασματα, τουτοις αρκεσθησομεθα.

9 But they that will be rich fall into temptation, and a ſnare, and *into* many fooliſh and hurtful luſts, which drown men in deſtruction and perdition.

9 Ὁι δε βουλομενοι πλουτειν, εμπιπτουσιν εις πειρασμον, και παγιδα, και επιθυμιας πολλας ανοητους και βλαβερας, ἁιτινες βυθιζουσι τους ανθρωπους εις ολεθρον και απωλειαν.

10 For the love of money is the root of all evil; which while ſome coveted after, they have erred from the

10 Ριζα γαρ παντων των κακων εστιν ἡ φιλαργυρια· ἡς τινες ορεγομενοι απε-

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quently it is great gain. – Ευσεβεια, in this paſſage, means, faith in the providence of God, reſignation to his will, hope of reward in the life to come, and a conſtant endeavour to pleaſe God; for in theſe things piety or true religion conſiſteth.

2. *Is great gain.* Πορισμος μεγας, from πορος, *a paſſage*; becauſe *gain*, or riches make every thing acceſſible to him who poſſeſſes them.

Ver. 7.—1. *We brought nothing into the world.* This is an alluſion to Eccleſiaſt. v. 15, *As he came forth of his mother's womb, naked ſhall he return, &c.*—We brought nothing into the world but our exiſtence, which as our Lord tells us, Matth. vi. 25. *being more than meat,* he who hath given the greater bleſſing, will undoubtedly beſtow the leſs.

2. *Neither can we carry any thing out.* Why then perplex ourſelves with heaping up riches? We only need πορον, *a free paſſage* to our native country, and ſhould not entangle ourſelves in the ſnares mentioned ver. 9.

Ver. 8.—1. *And raiment.* The word σκεπασματα, comprehends not only *clothes* but *lodging*: for it ſignifies *coverings* of every ſort.

2. *Let us be therewith contented.* Having ſhewed that all the good things of this life are adventitious to men, that they can be enjoyed only during the few years of this life, and that they cannot be carried out of the world, the apoſtle adviſes, if we have the neceſſaries of life to be content; becauſe, though we poſſeſſed ever ſo much of this world's

7 For we brought nothing into *the* world,[1] AND *plain* IT IS, *that neither can we carry any thing out.*[2]

7 *For we brought nothing into the world with us; and plain it is, that neither can we carry any thing out* of it. Things which we must leave behind us, cannot make us happy in the other world.

8 (Δε, 106.) *Wherefore*, having food and raiment,[1] let us be therewith *contented.*[2]

8 *Wherefore having food, and raiment*, and lodging, *let us therewith be contented;* banishing, as godly persons ought, immoderate desires of things not necessary, and which can be enjoyed only in this life.

9 But they *who* will be rich,[1] fall into temptation, and a snare, and INTO many foolish and hurtful lusts,[2] which *plunge men into* destruction and perdition.[3]

9 *But they who*, not contented with food and raiment, *are bent on being rich, fall into* great *temptations and snares* in the pursuit; *and* in the enjoyment of riches, *into many foolish and hurtful lusts, which plunge men into destruction* here, *and* into eternal *perdition hereafter.*

10 For the love of money is the root of all evil,[1] which *some* (ορεγομενοι, see 1 Tim. iii. 1. note

10 I have spoken thus sharply against covetousness, *Because the love of money is the root of all the sinful passions* and *actions of men;* as may

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world's goods, we must soon part with them all; consequently, to pursue them at the hazard of our salvation is extreme folly.

Ver. 9.—1. *But they who will be rich, fall, &c.* Though in this, the apostle may have had the corrupt teachers in view, ver. 10. I think it is a description of the pernicious effects of an immoderate pursuit of riches on all ranks of men; and is not to be confined to the ministers of religion.

2. *Into many foolish and hurtful lusts. Foolish lusts*, are those which are below the dignity of human nature: *Hurtful lusts*, are those which produce immediate evil to the person who indulges them.

3. *Which plunge men into destruction and perdition.* In this admirable picture, the apostle represents men who are actuated by the desire of riches, and with the lusts excited by the possession of them, as pursuing to the utmost verge of a precipice, those shadowy phantoms, which, as Doddridge observes, owe all their semblance of reality, to the magic of the passions which riches and the desire of them, have excited in their mind; and as falling into a gulph, where they plunge so deep, that they are irrecoverably lost.

Ver. 10.—1. *The love of money is the root of all evil.* The pernicious influence of the love of money, hath been taken notice of and painted in striking colours, by moralists and poets even among the heathens.

faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

πλανηθησαν απο της πιςεως, και ἑαυτυς περιεπειραν οδυναις πολλαις.

11 Συ δε, ω ανθρωπε τυ Θευ, ταυτα φευγε· διωκε δε δικαιοσυνην, ευσεβειαν, πιςιν, αγαπην, ὑπομονην, πρᾳοτητα.

12 Αγωνιζυ τον καλον αγωνα της πιςεως, επιλαβυ της αιωνιυ ζωης, εις ἡν και εκληθης, και ὡμολογησας την καλην ὁμολογιαν ενωπιον πολλων μαρτυρων.

But none of them have drawn the picture with such skill and effect, as the apostle hath done in this and the preceding verse, where he hath set forth in the strongest colouring and with the fewest words, the deformity of the passion, and the evils which it produceth, both in the body and in the mind of those who indulge it.

2. *Have wholly erred from the faith.* The teachers, of whom the apostle speaks, having no end in view but to make themselves rich, taught their disciples doctrines, by which they encouraged them in all manner of wickedness. Of this sort of teachers were Hymeneus and Philetus, who by affirming that the resurrection was already past, 2 Tim. ii. 17, 18. denied a future state, and thereby set their disciples free from every restraint. For, if there are neither future rewards nor punishments, men may indulge themselves without scruple in all kinds of sensual gratifications and wicked practices, which are not forbidden by human laws.

3. *And pierced themselves all around.* The critics observe that the original word περιεπειραν properly signifies, *have stabbed themselves* as it were from head to foot and all around, so as to be wholly covered with wounds.

Ver. 11. *O man of God.* The ancient prophets had this appellation given them, to shew that their function was a service which God had appointed to them. For the same reason the ministers of the gospel are called, *men of God*, 2 Tim. iii. 17. *That the man of God may be perfect and thoroughly furnished.* Wherefore, by calling Timothy in this passage *a man of God*, the apostle suggested to him the strongest incitement to flee covetousness. He was engaged in a work assigned him by God, far more noble than the pursuit of riches, and a work with which the immoderate pursuit of riches was incompatible. His business

1.) *eagerly desiring, have wholly* erred from the faith,[2] and pierced themselves *all around*[3] with many sorrows.

be seen in the false teachers, *some of whom eagerly desiring money, have wholly corrupted the doctrine of the gospel, and* have *pierced themselves all around with many sorrows*, occasioned by the stings of conscience, and the fears of punishment.

11 (Δε) *Therefore do* thou, O man of God,[1] flee these things; and *pursue* righteousness, *piety*, faith, love, patience, meekness.

11 *Therefore do thou, O servant of God, flee these things; and pursue justice* in all thy dealings, *piety* towards God, the firmest *faith* in the gospel, *love* to the souls of men, *patience* in afflictions, and *meekness* under provocations.

12 *Combat* the good *combat*[1] of faith: Lay hold on eternal life, *to which also thou wast* called; and *confess the good confession*[2] *in the presence of* many witnesses.[3]

12 Since these virtues *are not* inconsistent with courage, *combat the good combat of faith*, by boldly maintaining the true doctrine of Christ, against infidels and false teachers; and as a conqueror in this combat, *Lay hold on eternal life*, the prize *to* the attainment of *which thou wast called*; and in particular, *confess the good confession*, that Jesus Christ is the Son of God, *in the presence of all mankind*.

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ness was to teach mankind the knowledge of God and of eternal life, and to persuade them to lay hold on eternal life, by avoiding covetousness, and pursuing righteousness, piety, faith, &c. and to be himself a pattern of all these virtues. Doddridge's reflection on this passage is worthy of a place here. "Happy" says he "would it be "for the church of Christ, if these important articles of practical re-"ligion were more inculcated, and less of the zeal of its teachers spent "in discussing vain questions, and intricate strifes about words, "which have been productive of so much envy, contention, obloquy, "and suspicion."

Ver. 12—1. *Combat the good combat.* The phrase Αγωνιζȣ τον καλον αγωνα, being general, may be understood of any of the olympic combats. But the apostle seems to have had the combat either of boxing or wrestling in his eye, rather than that of the race. Because wrestling and boxing requiring greater exertions of courage than the race, and being attended with more danger, were fitter images of the combat of faith, which was to be carried on, by confessing the good confession in the presence of many witnesses, often with the hazard of the combatants' life.

2. *Confess the good confession.* Ὡμολογησας, being the second person of the first aorist of the indicative, it is put here for the imperative; as

13 I give thee charge in the ſight of God, who quickeneth all things, and *before* Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion.

14 That thou keep *this* commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt:

13 Παραγγελλω σοι ενωπιον τȣ Θεȣ τȣ ζωοποιȣντος τα παντα, και Χριςȣ Ιησȣ τȣ μαρτυρησαντος επι Ποντιȣ Πιλατȣ την καλην ὁμολογιαν,

14 τηρησαι σε την εντολην ασπιλον, ανεπιληπτον, μεχρι της επιφανειας τȣ Κυριȣ ἡμων Ιησȣ Χριςȣ·

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as is evident from the preceding clauſes which are all in the imperative mood. This our tranſlators have overlooked.—The tranſlation I have given of this clauſe, ſhews what *the good combat of faith* was, which Timothy was to carry on; it conſiſted in confeſſing, before all mankind the principal article of the goſpel, namely, that Jeſus Chriſt is the Son of God and judge of the world.

3. *In the preſence of many witneſſes.* The witneſſes before whom Timothy was to maintain the good combat of faith, by confeſſing the good confeſſion, were not any particular aſſembly, like the general aſſembly of all Greece met to behold the olympic combats, to which the apoſtle here alludes. But they were the whole human race; nay, the holy angels alſo, who, in the next verſe, are repreſented as witneſſes of his behaviour in this combat.

Ver. 13.—1. *I charge thee in the preſence of God.* The earneſtneſs and ſolemnity, with which the apoſtle addreſſed Timothy on this occaſion, did not proceed from any ſuſpicion of his fidelity as a miniſter, but from his own deep ſenſe of the truths which Timothy was to confeſs and maintain. Hence the miniſters of the goſpel may learn, that theſe truths ought to be often and earneſtly inſiſted on by them in their public diſcourſes.

2. *Who witneſſed* (επι) *under Pontius Pilate.* Though the prepoſition επι with the genitive ſometimes ſignifies *before*, it is more elegantly uſed to ſignify *under*, as denoting *time*. Thus, Acts xi. 28. *Which came to paſs*, (επι Κλαυδιȣ Καισαρος) *in the days of Claudius Cæſar.*—*The good confeſſion* which Chriſt witneſſed, and which is here referred to, was made in preſence of Caiaphas and the Jewiſh council, (See note 3.) and often in the hearing of his own diſciples, and of the people: And the report of it was the occaſion of his being apprehended, tried, and put to death. All theſe things happened under the procuratorſhip of Pontius Pilate. However as the confeſſion which he ſo often made, was adhered to by him in the preſence of Pontius Pilate, when he acknowledged himſelf the King of the Jews, John xviii. 33. 37. that is, acknowledged that he was *Meſſiah the prince*, and ſuffered death, rather than conceal or retract that confeſſion,

13 I *charge thee* in the *presence* of God,[1] who *maketh all alive, and of* Christ Jesus, who witnessed *under*[2] Pontius Pilate *the* good[3] confession,

13 *I charge thee in the presence of God, who raiseth all from the dead* to reward every one according to his works, and who, if thou lose thy life in the good combat, will give thee eternal life; *and* in the presence *of Christ Jesus, who witnessed under Pontius Pilate the good confession*, and sealed it with his blood.

14 that thou keep (την, 71.) *this* commandment without spot, *unblameable*,[1] *till* the appearing of our Lord Jesus Christ.[2]

14 *that thou obey this commandment* of confessing the good confession, *without spot* in respect of the commandment itself, *and unblameable* in respect of thy performance thereof, which will contribute to preserve the good confession in the world, *till the appearing of our Lord Jesus Christ* himself, to raise the dead, and judge the whole human race.

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fession, the common translation is not wrong. Estius thinks the word μαρτυρησαντος, *witnessed*, implies that Christ sealed the good confession with his blood. But though this be the sense which the fathers affixed to the title *martyr*, or *confessor*, it is not certain that the apostle used the word μαρτυρησαντος, in that sense here.

3. *The good confession* was made by our Lord, most explicitly before Caiphas and the Jewish council, when being asked, *whether he was Christ the Son of the Blessed*, he acknowledged that he was. And added, *ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven*, Mark xiv. 61. 62. This the apostle called, *the good confession*, because all our hopes of salvation are built upon the truth of it.

Ver. 14. 1. *That thou keep this commandment without spot, unblameable, till the appearing*, &c. In ver. 12. the apostle had ordered Timothy *to confess the good confession;* In ver. 13. he declared what the good confession is; Here he ordered him, and in him all succeeding ministers, *to preserve that confession without spot:* that is, to confess the whole doctrine concerning Christ, and particularly concerning his coming to judgment, in its genuine purity, till Christ himself should appear at the last day in person, to put the matter beyond all doubt. The coming of Christ to judgment, was often to be asserted by Timothy, because of all considerations it is the most powerful for terrifying, not only false teachers, but infidels also, and for exciting faithful ministers to exert themselves strenuously in the *good combat of faith*.

2. *Till the appearing of our Lord Jesus Christ.* From this Grotius infers that Paul thought the appearing of Christ was to happen soon, and

15 Which in his times he ſhall ſhew, *who* is the bleſſed and only Potentate, the King of kings, and Lord of lords;

15 Ἡν καιροις ιδιοις δειξει ὁ μακαριος και μονος δυναστης, ὁ βασιλευς των βασιλευοντων, και Κυριος των κυριευοντων·

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

16 Ὁ μονος εχων αθανασιαν, φως οικων απροσιτον, ὁν ειδεν ουδεις ανθρωπων, ουδε ιδειν δυναται· ᾧ τιμη και κρατος αιωνιον. Αμην.

17 Charge them that are rich in this world that they be not high-minded, nor truſt in uncertain riches, but

17 Τοις πλουσιοις εν τω νυν αιωνι, παραγγελλε μη υψηλοφρονειν, μηδε ηλπικε-

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and that Timothy might live till Chriſt appeared. But that Paul entertained no ſuch thought, hath been clearly proved, pref. to 2 Theſſ. ſect. 3. Wherefore the meaning of the apoſtle's exhortation is, that Timothy, by keeping the commandment concerning the good confeſſion without ſpot, was to hand it down pure to his ſucceſſors in the miniſtry, and thereby to contribute his part in preſerving it in the world, till Chriſt's ſecond coming.

Ver. 15.—1. *The bleſſed and only* δυναστης *potentate.* This title was given to kings and great men, on account of their power. But the apoſtle appropriates it to God, by calling him *the only potentate*, and thereby inſinuates that all other potentates derive their power from him, and hold it at his pleaſure.

2. *Will ſhew.* In calling the appearing of Chriſt at the end of the world, his *being ſhewed by the Father*, the apoſtle hath followed Chriſt himſelf, who referred all his actions to the Father.

3. *King of kings, and Lord of lords.* Theſe titles the apoſtle gave to God, becauſe all who have dominion, whether in heaven or on earth, have derived it from him, and are abſolutely ſubject to him.—The eaſtern princes affected theſe titles; but very improperly, being weak mortal men. The true *King of kings and Lord of lords* hath immortality in himſelf, and is infinitely powerful. See the following note.

Ver. 16.—1. *Who alone hath immortality.* By the attributes mentioned in this verſe, God is diſtinguiſhed from all created natures whatever. He alone hath life without beginning and ending. If any other being hath life without end, it is by his gift. And as life without beginning and ending implies *immutability*, God only is *immutable* as well as *immortal.* Hence he is called, Rom. i. 23. αφθαρτου Θεου, *the incorruptible* or *immutable God:* And 1 Tim. i. 17. αφθαρτω, *incorruptible, unperiſhable.*

15 Which in his *own ſeaſon*, the bleſſed (1 Tim. i. 11. note 2.) and only Potentate,[1] *will* ſhew,[2] *EVEN* the King of kings, and Lord of lords:[3]

15 *Which* appearing *in his own ſeaſon*, the ſeaſon which he himſelf hath fixed, *the bleſſed and only Potentate* in the univerſe *will ſhew, even the King of kings, and Lord of lords*; the King and Lord who rules with irreſiſtible power all other kings and lords.

16 Who *alone* hath immortality,[1] *AND dwelleth in light inacceſſible*, (ſee 2 Pet. i. 17. note 1.) whom no man hath ſeen,[2] nor can ſee, to whom BE honour and *might*[3] everlaſting. Amen.

16 *Who alone hath life without either beginning or ending, and dwelleth in light inacceſſible to mortals, which* therefore *no man hath ſeen or can ſee* in this mortal body; *To whom* be aſcribed *honour and might everlaſting*. And to ſhew that this is the truth concerning the nature of God, I ſay *Amen*.

17 Charge *the rich in the preſent* world[1] *not to be elated in mind*,[2] nor *to* truſt in uncertain riches,[3]

17 Though riches often prove a great ſnare to the poſſeſſors, they may be retained innocently. Therefore, *charge the rich in the preſent*

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2. *Whom no man hath ſeen, nor can ſee.* In the commentary I have explained this, of men's not being able in the preſent life to look on the light in which God dwells. Yet I am not certain whether the apoſtle does not mean, that although in the life to come men ſhall ſee that light, they ſhall not ſee God. God is abſolutely inviſible, and will always remain ſo. If this is the apoſtle's meaning, the *ſeeing of God*, promiſed to the pure in heart, muſt mean no more but their ſeeing the light in which God dwells, which may as properly be called *the ſeeing of God*, as our ſeeing the bodies of our acquaintance in which their ſouls reſide, is called *the ſeeing of them*. From this text, ſome of the ancient fathers inferred, that the Divine perſon who appeared to the patriarchs, and to the Iſraelites in the wilderneſs, was not the Father but the Son. Yet that notion is confuted by Auguſtine, De Trinit. Lib. ii. c. 18.

3. *And might*, Κρατος. This word ſignifies the *might* neceſſary to the governing of the world, rather than the act of governing.

Ver. 17.—1. *The rich in the preſent world.* By adding the words, *in the preſent world*, the apoſtle leſſens the value of riches. We can enjoy them only in the preſent world. We can carry no part of them out into the other world. And though we could, they would have no influence to make us happy there.—Beſides, as the apoſtle obſerves in the following clauſe, our poſſeſſion of them is uncertain; and without the bleſſing of God, they will give us little ſatisfaction even here.

2. *Not to be elated in mind.* The word, υψηλοφρονειν, ſignifies to have an high opinion of one's ſelf, in compariſon of others, and to have no

regard

in the living God, who giveth us richly all things to enjoy;

ναι επι πλȣτȣ αδηλοτητι, αλλ' εν τω Θεω τω ζωντι, τω παρεχοντι ἡμιν πλȣσιως παντα εις απολαυσιν·

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

18 Αγαθοεργειν, πλȣτειν εν εργοις καλοις, ευμεταδοτȣς ειναι, κοινωνικȣς·

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

19 Αποθησαυριζοντας ἑαυτοις θεμελιον καλον εις το μελλον, ἱνα επιλαβωνται της αιωνιȣ ζωης.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and opposi-

20 Ω Τιμοθεε, την παρακαταθηκην φυλαξον, εκτρεπομεν⊙ τας βεβηλȣς

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regard to their happiness. To this bad temper of mind the rich are often led, by the court which their inferiors pay to them on account of their riches. The ministers of religion, therefore, ought frequently to caution the rich, to beware of being elated with pride.

3. *Nor to trust in uncertain riches.* These who place their happiness in the enjoyment of sensual pleasures, naturally trust to their riches for their happiness, because by their money they can procure every pleasure of that kind; and so they lose all sense of their dependence on God and his providence, for their happiness, Prov. x. 15. xviii. 11. To check this impiety, the apostle ordered Timothy to charge the rich to employ themselves constantly in working good, and to be rich in praise worthy works; a kind of riches more honourable, and more satisfactory to the possessors, than all the gold and silver in the universe.

4. *But in God who liveth.* God aloue, who liveth always, can continue the rich in the possession of their riches, and in their capacity of enjoying them. Besides it is God alone who can bestow on the rich the happiness of the life to come; which is the only valuable and abiding happiness, a happiness which no riches whatever can purchase. Here the apostle insinuates, that dead idols cannot bestow on any one the happiness either of the present, or of the future life.

Ver. 18. *To work good, to be rich in lovely works, &c.* This charge, which Timothy was ordered to give to the rich at Ephesus, shews that the community of goods among the disciples mentioned in the history of the Acts, was confined to Judea; and that even there it lasted only for a short time.

Ver. 19. *Providing for themselves a good foundation.* Αποθησαυριζοντας ἑαυτοις. Because *treasuring up a foundation* is an unusual manner of speaking,

but in *God who liveth*,[4] *AND* who *supplieth to* us richly, all things *for enjoyment:*

world, to beware of pride, and of seeking their happiness from riches, the possession of which is so *uncertain. But* to trust *in God, who ever liveth* to make them happy, *and who supplieth to us plentifully all things* really necessary *for enjoyment.*

18 (Αγαθοεργειν) *To work* good; to be rich (εργοις καλοις, see 1 Tim. iii. 1. note 3.) in *lovely* works,[1] (ευμεταδοτες) ready to distribute, (κοινωνικες) *communicative*,

18 And instead of employing their riches merely in gratifying their senses, *rather to use them in doing good works, and to be rich in* those *lovely works*, whereby the happiness of society is promoted: *To be ready to distribute* a part of their riches to the poor, *communicative* of their time and pains for advancing the interests of truth and virtue in the world.

19 *Providing* for themselves a good foundation[1] *for hereafter*, that they may lay hold on eternal life.

19 *Providing for themselves*, not money, which can be of no use to them in the other world, *but* what is infinitely better, *a good foundation* to stand on *in the day of judgment, that they may lay hold on the prize of eternal life.*

20 O Timothy, *guard the thing committed in trust*[1] *TO THEE*, avoiding *prophane vain* babblings,[2]

20 *O Timothy, preserve the doctrine committed in trust to thee, avoiding the impious, noisy senseless talking* of the Judaizers, *and the oppositions* to the gospel,

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speaking, Le Clerc proposes, instead of θεμελιον, to read κειμελιον *a treasure*. But as no reading ought to be introduced into the scriptures on conjecture, I think the Greek words may be translated, *providing for themselves:* a sense which θησαυριζεις, evidently hath, Rom. ii. 5. *Treasurest up to thyself*, that is, providest for thyself *wrath, against the day of wrath.*—Benson thinks θεμελιον, here hath the signification of θεμα, a deposite; and that the apostle alludes to Tobit iv. 9. LXX.

Ver. 20.—1. *Guard the thing committed in trust to thee.* That this is the proper translation of την παρακαταθηκην, see 2 Tim. i. 12. note 2. The thing committed in trust to Timothy, which the apostle was so anxious that he should guard, and deliver to faithful men, able to teach it to others, 2 Tim. ii. 2. was, the true account of our Lord's character as the Son of God, his descent from Abraham and David, his birth of a virgin, his doctrine, miracles, death, resurrection, and ascension into heaven, and his return to the earth to raise the dead and judge the world. Now as these things, at the time the apostle wrote this epistle, were all faithfully recorded in the writings of the evan-

tions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

κενοφωνιας, και αντιθεσεις της ψευδωνυμȣ γνωσεως·

21 Ἡν τινες επαγγελλομενοι, περι την πιςιν ηςοχησαν. Ἡ χαρις μετα σȣ. Αμην.

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gelists, and were foretold in the writings of Moses and the prophets these inspired writings were without doubt a principal part of the deposite committed to Timothy, to be kept by him and delivered to faithful men able to teach others. Farther, as the apostle in his sermons and conversations had explained to Timothy many passages both of the ancient scriptures and of his own writings, these interpretations were to be kept by him and followed, in all his discourses and exhortations to the Ephesians and others.—This injunction to Timothy, is an injunction to the ministers of the gospel in every age, to keep the writings of Moses and the prophets, and of the evangelists and apostles uncorrupted, as containing the whole of the gospel doctrine: and implies that nothing is to be added to them nor taken from them, by any human authority whatever. Councils, therefore, whether general or particular, have no power to establish any new article of faith. The only thing such assemblies, however numerous or respectable, can do, is to express their opinion that such and such articles of faith are contained in the scriptures. And if they should happen to err, the inspired writings being preserved pure and entire, the errors of councils, as well as of individuals, are to be corrected by these infallible standards.

2. *Avoiding prophane vain babblings.* The word κενοφωνιας, signifies, *the emptiness of words:* the noisy empty talking of the false teachers. The Vulgate version has here *vocum novitates*, *the novelties of words*, the copy from which that version was made, reading, perhaps, καινοφωνιας; as some MSS. do at present.

3. *And*

and oppositions of *knowledge*[3] falsely so *named:*

founded on wrong interpretations of the Jewish scriptures, which they dignify with the appellation of *knowledge;* but it is *falsely so named.*

21 Which some professing, have erred *with respect to* the faith. Grace be with thee.[1] Amen. (Ephes. vi. 24. note 2.)

21 *Which knowledge* of the scriptures, *some* teachers *professing* to have attained, 1 Tim. i. 6, 7. *have erred with respect to the* true Christian *faith.* But, May the *grace* of God *be with thee* to preserve thee from error. *Amen.*

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3. *And oppositions of knowledge.* In the enumeration of the different kinds of inspiration, bestowed on the first preachers of the gospel, 1 Cor. xii. 8. we find *the word of knowledge* mentioned; by which is meant, that kind of inspiration which gave to the apostles and superior Christian prophets, the knowledge of the true meaning of the Jewish scriptures. This inspiration the false teachers pretending to possess, dignified their misinterpretations of the ancient scriptures, with the name of *knowledge*, that is *inspired knowledge:* for so the word *knowledge* signifies, 1 Cor. xiv. 6.—And, as by these interpretations, they endeavoured to establish the efficacy of the Levitical atonements, together with the perpetual and universal obligation of the rites of the law of Moses, the apostle very properly termed these interpretations, *oppositions of knowledge*, because they were framed to establish doctrines contrary to and subversive of the gospel.—Withal, to destroy their credit, he affirmed that *the knowledge*, from which they proceeded, was *falsely called, inspired knowledge.* The Judaizers, who gave these interpretations, were not inspired with the knowledge of the true meaning of the scriptures, but falsely pretended to that gift.

Ver. 21. *Grace be with thee.* This epistle being chiefly designed for Timothy's own use, no salutations were sent to any of the brethren at Ephesus.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's SECOND EPISTLE

TO

TIMOTHY.

PREFACE.

Sect. I. *Of the Time when the second Epistle to Timothy was written.*

FROM various particulars, in the second epistle to Timothy, it appears that it was written while the apostle was in confinement at Rome. But whether that confinement was the one mentioned by Luke in his history of the Acts, or an after imprisonment, learned men are not agreed. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by Luke, for the two following reasons.

First, It is evident from 2 Tim. iv. 11. that when Paul wrote this letter, Luke was with him. Wherefore as Luke hath spoken of no imprisonment of Paul at Rome, but the one with which his history of the Acts concludes, the learned men above mentioned infer, that that must be the imprisonment, during which the apostle wrote his second epistle to Timothy.—But the answer is, Luke did not propose in the Acts to give a history of the

the life of any of the apostles, but an account of the first preaching and propagation of the gospel. Wherefore, having related how the gospel was published, first in Judea by the apostles Peter, James, and John; and by the evangelists Stephen, Philip, and Barnabas; and after that, in many heathen countries, by Paul, Barnabas, Silas, Timothy, and others; and by Paul in his own hired house during his two years confinement at Rome; he ended his history at that period, as having finished his design. It is evident therefore, that although Luke hath written nothing farther concerning Paul, it is no proof that Paul's ministry and life ended then, or that Luke was ignorant of his after transactions; any more than his silence concerning Peter after the council of Jerusalem, is a proof that his ministry and life ended then: Or than his silence concerning many particulars mentioned in Paul's epistles, is a proof that these things did not happen; or if they happened that they were not known to Luke.

Secondly, It is said, that if this epistle was written during an after imprisonment of Paul in Rome, Timothy must have been so old, that the apostle could not, with propriety, have exhorted him to *flee youthful lusts*, 2 Tim. ii. 22.—But, besides what is to be said in the note on that verse, it should be considered, that in the year 66, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only 34 years of age; which both by the Greeks and Romans was considered as *youth*. See Pref. to 1 Tim. Sect. 2. Object. 1.

These are the arguments on which the writers above mentioned have founded their opinion, that Paul wrote his second epistle to Timothy during his confinement at Rome, of which Luke hath given an account in his history of the Acts.

Other learned men hold, that the apostle wrote this epistle during a second imprisonment at Rome; and support their opinion by the following arguments.

1. At the time the apostle wrote this epistle, he was closely imprisoned as one guilty of a capital crime, 2 Tim. ii. 9. *I suffer evil*, μεχρι δεσμων, *unto bonds, as a malefactor.* The heathen magistrates and priests considering Paul as an atheist, because he denied the gods of the empire; very probably also supposing him to be one of the Christians who, they said had set fire to the

city; they confined him in close prison, with his hands and feet in fetters, as a malefactor.—His situation was very different during his first confinement. For then, Acts xxviii. 30. *He dwelt two whole years in his own hired house, and received all that came in unto him;* 31. *preaching the kingdom of God, and teaching those things which concern the Lord Jesus with all confidence, no man forbidding him.* This mild treatment, probably was owing to the favourable account which Festus gave of him to the Emperor, Acts xxv. 25. xxvi. 31. and to what Julius the centurion, who brought him to Rome said of him, when he delivered him to the officer appointed to receive the prisoners from the provinces.—The centurion's esteem of Paul is mentioned, Acts xxvii. 42, 43.

2. The Roman Governors of Judea, by whom Paul was tried for his life, declared, at his trials, that no crime was alleged against him, but only his holding opinions, which his accusers said were contrary to their religion, Acts xxv. 18, 19. They likewise declared, that he had been guilty of no crime against the State, Acts xxvi. 31. Heresy, therefore being the only charge laid to the apostle's charge, and that circumstance being made known, by the governor of Judea, to his judges at Rome they must have had a favourable opinion of his cause. This appears likewise from what the apostle himself wrote to the Philippians, chap. i. 12. *I wish you to know, brethren, that the things, which have befallen me, have turned out rather to the advancement of the gospel.* 13. *For my bonds on account of Christ are become manifest in the whole palace, and in all other places.* His being sent a prisoner to Rome, and his defending himself before his judges, either in person, or by writings presented to them, had made the cause of his bonds well known in the palace and in all other places, to be not any crime, but his having preached salvation to the Gentiles through Christ, without requiring them to obey the law of Moses. He therefore *was fully persuaded by the Lord, that even he himself should soon come to them,* Philip. ii. 24. *and abide some time with them,* Phil. i. 25. and sent them the salutation of Cæsar's household, Philip. iv. 22. by whose good offices he hoped to be set at liberty. But, when he wrote his second epistle to Timothy, his judges, considering the things laid to his charge as crimes against the State, were so enraged against him, that he

he called his escaping condemnation, when he made his first answer, a being *delivered out of the mouth of the lion*, 2 Tim. iv. 17. And having no hope of being acquitted at his next hearing, he looked for nothing but immediate death, 2 Tim. iv. 6. *I am already poured out, and the time of my departure hath come.*—7. *I have finished the race.*

2. The boldness with which the apostle preached the gospel to all who came to him, during the confinement mentioned by Luke in the Acts, and the success with which he defended himself against his accusers, encouraged others to preach the gospel without fear; so that he had fellow-labourers then in abundance. Philip. i. 14. *Many of the brethren in the Lord, being assured by my bonds, have become much more bold to speak the word without fear.* At that time also he had the service of many affectionate friends; such as Mark, Timothy, Luke, Tychicus, Aristarchus, and others, mentioned, Col. iv. 7. 10, 11, 12. 14. —But when he wrote his second to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer, 2 Tim. iv. 16. And after that answer was made, all his assistants fled from the city, except Luke, 2 Tim. iv. 11.

4. During the apostle's confinement in Rome, of which Luke has given an account, Demas was with him, Philem. ver. 24. and Mark, as his fellow-labourers, Col. iv. 10, 11. Philem. ver. 24.—But when he wrote his second epistle to Timothy, Demas had forsaken him, *having loved the present world*, 2 Tim. iv. 10. And Mark was absent; for the apostle desired Timothy to *bring Mark with him*, 2 Tim. iv. 11. From these circumstances it is evident, that the epistles to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements.

To invalidate these arguments, Lardner supposes, that on Paul's arrival at Rome from Judea, he was shut up in close prison as a malefactor, and expected nothing but instant death: That being in the greatest danger, all his assistants, except Luke, forsook him and fled for fear of their own lives; that in this state of despondency he wrote his second to Timothy; that the Emperor having heard his rst defence, mentioned 2 Tim. iv. 16.

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entertained a favourable opinion of his cause, and by a written order, appointed him to be confined in the gentle manner described Acts xxviii. 16. 30. That afterwards his assistants returned; and that he preached the gospel to all who came to him, and converted many.

But these suppositions are all directly contrary to the apostle's own account of the matter. For, 1. After making his answer, mentioned 2 Tim. iv. 16. instead of being allowed to live in his own hired house, he was so closely confined, that when Onesiphorus came to Rome, he had to seek him out diligently among the different prisons in the city, before he could find him, 2 Tim. i. 17.—2. After his first defence, his judges, instead of being more favourably disposed towards him, were so enraged against him that he looked for nothing but immediate condemnation at his next answer, 2 Tim. iv. 6, 7.—3. Luke, who was with the apostle during his first confinement, and who hath given an account of it, hath not said one word of any danger he was then in. He only tells us, that his confinement lasted two years, Acts xxviii. 30.—4. If the liberty which the apostle so soon obtained, was the effect of his first answer, we must suppose that the persons deputed by the council at Jerusalem to answer his appeal, either were in Rome before he arrived, or came to Rome in the same ship with him; and that the Emperor gave him a hearing on the second day after his arrival. For Luke informs us, that three days after his arrival, he had such liberty that he called the chief of the Jews to his own house, and spake to them what is mentioned Acts xxviii. 17. But such a speedy hearing, granted to a Jewish prisoner, by the head of so great an empire, who was either occupied in affairs of government, or in pursuing his pleasures, and such a sudden alteration in the prisoner's state, are things altogether incredible.—5. The apostle being in a state of despondency when he wrote his second to Timothy, he must, as Lardner supposes, have written it before he made his first answer, since the alteration of his circumstances was the effect of that answer. Nevertheless from the epistle itself, chap. iv. 16. we know, not only that it was written after the apostle had made his first answer, but that it produced no alteration whatever in his circumstances. For after making that answer, he wrote to Timothy, *that the time of*

his departure was come. In ſhort, he was in as much deſpondency after his firſt anſwer, as before it.

Upon the whole, the arguments to prove that Paul wrote his ſecond epiſtle to Timothy, during the confinement recorded in the Acts, being of ſo little moment, in compariſon of the facts and circumſtances which ſhew that it was written during a ſubſequent confinement, I agree in opinion with thoſe who hold, that the apoſtle was twice impriſoned at Rome; once, when he was brought thither from Judea to proſecute his appeal; and a ſecond time, when he came to Rome from Crete, in the end of the year 65, while Nero was perſecuting the Chriſtians; (See Pref. to Titus, Sect. 1. laſt paragr.) and that having made his firſt defence early in the year 66, he wrote his ſecond to Timothy in the beginning of the ſummer of that year, as may be conjectured from his deſiring Timothy to come to him before winter.

I have taken this pains in refuting the opinion of the learned men firſt mentioned, concerning the time of writing the ſecond to Timothy, becauſe on that opinion Lardner hath founded another notion ſtill more improbable, but which, after what hath been ſaid, needs no particular confutation; namely, that what is called the apoſtle's ſecond epiſtle to Timothy, was written before the one which is placed firſt in the Canon, and which is generally believed to have been the firſt written.

Sect. II. *Of the Place where Timothy was, when the Apoſtle wrote his ſecond Letter to him.*

That Timothy was at Epheſus, when the apoſtle wrote his ſecond epiſtle to him, may be gathered from the following circumſtances. 1. Hymeneus and Alexander are mentioned in the firſt epiſtle, chap. i. 20. as falſe teachers, whom Timothy was left at Epheſus to oppoſe. In the ſecond epiſtle, he is deſired to *avoid the vain babbling of Hymeneus*, chap. ii. 16, 17, 18. and chap. iv. 15. to be *on his guard againſt Alexander.* We may therefore conjecture, that Timothy was in Epheſus, the place where theſe falſe teachers abode, when the apoſtle's ſecond letter was ſent to him.—2. As it was the apoſtle's cuſtom to ſalute the brethren of the churches to which his letters were ſent, the ſalutation of Priſca and Aquila, and of the family of Oneſipho-

rus, 2 Tim. iv. 19. shew, that Timothy was in Ephesus when this letter was written to him. For that Ephesus was the ordinary residence of Onesiphorus, appears from 2 Tim. i. 18. and considering that Prisca and Aquila had, before this, abode some time in Ephesus, (Rom. xvi. 3. note.) the salutation sent to them in this letter, makes it probable, that they had returned to that city.—3. From Titus iii. 12. where the apostle says, *When I shall send Artemas to thee, or Tychicus, make haste to come to me*, it appears to have been the apostle's custom, to send persons to supply the places of those whom he called away from the stations he had assigned them. Wherefore, since in his second epistle, chap. iv. 9. he thus wrote to Timothy, *Make haste to come to me;* then added, ver. 12. *Tychicus I have sent to Ephesus;* may we not infer, that Timothy was then in Ephesus, and that Tychicus was sent by the apostle to supply his place after his departure?—4. The errors and vices which the apostle, in his second epistle, ordered Timothy to oppose, are the very errors and vices which in the first, are said to have been prevalent among the teachers at Ephesus, and which Timothy was left in Ephesus to oppose. See Pref. to 1 Tim. sect. 2. no. 4.

These arguments make it probable, that Timothy remained in Ephesus, from the time the apostle left him there, as he was going into Macedonia, until, in compliance with his desire signified in this letter, he set out for Rome; consequently that Timothy received in Ephesus, both the letters which the apostle wrote to him.

SECT. III. *Of the Occasion on which the second Epistle to Timothy was written: And of the time of St. Paul's Death.*

In the Preface to Paul's first epistle to Timothy, sect. 3. the reader will find a brief history of the apostle's travels with Timothy, from the time he was released from his first confinement at Rome, till he left Timothy in Ephesus to oppose the false teachers, as mentioned 1 Tim. i. 3. But, in regard that history will be given more fully in the Pref. to Titus, sect. 1. penult paragraph, it is only needful in this place to relate, that after the apostle left Timothy at Ephesus, he went into Macedonia to visit the churches there, according to his promise, Philip. ii. 24.

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then went to Nicopolis in Epirus, with an intention to ſpend the winter, Tit. iii. 12. and to return to Epheſus in the ſpring, 1 Tim. iii. 14. But, having ordered Titus to come to him from Crete to Nicopolis, Tit. iii. 12. on his arrival, he gave him ſuch an account of the ſtate of the churches in Crete, as determined him to go with Titus, a ſecond time, into that iſland. While in Crete, hearing of the cruel perſecution which the Emperor Nero was carrying on againſt the Chriſtians, (ſee the laſt paragraph of this sect.) the apoſtle ſpeedily finiſhed his buſineſs, and ſailed with Titus to Italy, in the end of the autumn 65, rightly judging that his preſence at Rome, would be of great uſe in ſtrengthening and comforting the perſecuted brethren in that city.

Paul, on his arrival at Rome, taking an active part in the affairs of the Chriſtians, ſoon became obnoxious to the heathen prieſts, and to the idolatrous rabble, who hated the Chriſtians as atheiſts, becauſe they denied the gods of the empire, and condemned the eſtabliſhed worſhip. Wherefore, being diſcovered to the magiſtrates, probably by the unbelieving Jews, as the ringleader of the hated sect, he was apprehended, and cloſely impriſoned as a malefactor, 2 Tim. ii. 9. This happened in the end of the year 65, or in the beginning of 66.

The apoſtle hath not informed us directly, what the crime was which the heathen magiſtrates laid to his charge. If it was the burning of the city, which the Emperor falſely imputed to the Chriſtians in general, his abſence from Rome when the city was burnt, being a fact he could eaſily prove, it was a ſufficient exculpation of him from that crime. Probably, therefore, the magiſtrates accuſed him of denying the gods of the empire, and of condemning the eſtabliſhed worſhip. In this accuſation, it is natural to ſuppoſe, the unbelieving Jews joined, from their hatred of Paul's doctrine: and among the reſt Alexander, the Epheſian copperſmith, who having, as it would ſeem, apoſtatized to Judaiſm, had blaſphemed Chriſt and his goſpel; and on that account had been lately delivered by the apoſtle to Satan, 1 Tim. i. 20. This virulent Judaizing teacher, happening to be in Rome when Paul was apprehended, he, in reſentment of the treatment received from the apoſtle, appeared with his accu-

fers when he made his first answer, and in the presence of his judges, contradicted the things which he urged in his own vindication. So the apostle told Timothy, 2 Epist. iv. 14. *Alexander the coppersmith did me much evil.*—15. *For he greatly opposed our words.* The rest of the unbelieving Jews were not a little enraged against Paul, for preaching that Jesus Christ, being lineally descended from David, was heir to his throne: that being raised from the dead, his right to rule the Gentiles was thereby demonstrated: and that the Gentiles were to be saved through faith in him, without obeying the law of Moses. These things they urged against Paul, as crimes worthy of death, on pretence that they subverted, not only the law of Moses, but the laws of the empire. The hints which the apostle hath given us of the things laid to his charge, and of the particulars which he urged in his own vindication, lead us to form these conjectures, 2 Tim. ii. 8. *Remember Jesus Christ of the seed of David, was raised from the dead, according to my gospel.* 9. *For which I suffer evil unto bonds, as a malefactor.* 10. *For this cause I patiently bear all things on account of the elected;* the Gentiles elected to be the people of God instead of the Jews; *that they also may obtain the salvation which is by Jesus Christ, with eternal glory.* Such were the crimes of which St. Paul was accused by his enemies.—The answers which he made to their accusations are insinuated, 2 Tim. iv. 17. *However, the Lord stood by me, and strengthened me, that through me the preaching might be fully declared, and all the Gentiles might hear.* The Lord strengthened him fully to declare in the presence of his judges and accusers, what he had preached concerning the supreme dominion of Christ, his right to rule all the Gentiles as the subjects of his spiritual kingdom; his power to save them as well as the Jews, together with the nature and method of their salvation. He likewise told Timothy, that the Lord had strengthened him thus fully to declare what he had preached, that all the Gentiles might hear of his courage and faithfulness in maintaining their privileges.—To this bold declaration of his preaching concerning Christ, the apostle told Timothy he was animated, by considering, *That if we die with him, we shall also live with him. If we suffer patiently, we shall also reign with him. If we deny him, he also will deny us,* 2 Tim. ii. 11, 12.—To conclude, the evident reasonableness of the things which

which the apoſtle advanced, in anſwer to the accuſations of his enemies, and the confidence with which he urged them, made, it ſeems, ſuch an impreſſion on his judges, that notwithſtanding they were greatly prejudiced againſt him, and ſhewed themſelves determined to take his life, they did not then condemn him, but ſent him back to his priſon, thinking it neceſſary to give him a ſecond hearing.

How long the apoſtle remained in priſon, before he was allowed to make his firſt anſwer, doth not appear. Neither do we know what length of time elapſed between his firſt and ſecond anſwers. Only from his deſiring Timothy, after making his firſt anſwer, to come to him before winter, we may conjecture that he made his firſt anſwer early in the ſummer of the year 66, and that he thought it might be a conſiderable time, before he would be brought to a ſecond hearing.

Soon after his firſt anſwer, therefore, in the year 66, the apoſtle wrote his ſecond epiſtle to Timothy, to inform him of what had happened to him ſince his coming to Rome; namely, that he was cloſely impriſoned as a malefactor; and that he had ſpoken for himſelf in the hearing of his judges. Alſo he gave him ſome hints of the crimes which his enemies laid to his charge, and of the anſwers which he had made to their accuſations, and of the principles by which he was emboldened to make theſe anſwers. Moreover he told him, that although his judges had not yet condemned him he had not the ſmalleſt hope of eſcaping, when he ſhould be brought to a ſecond hearing; that his accuſers and judges had ſhewed themſelves ſo enraged againſt him, before he made his firſt anſwer, that when he was brought into the court, neither any of the Roman brethren, nor any of the brethren from the provinces, nor any of his own fellow-labourers, who were then in the city, appeared with him; but all forſook him: That during the trial, his judges ſhewed ſuch an extreme hatred of the Chriſtians, and of their cauſe, that all his aſſiſtants, except Luke, had fled from the city, fearing that they likewiſe would be apprehended and put to death: That being thus deſerted by his friends and fellow-labourers, and having no hope of eſcaping, he had a great deſire to enjoy Timothy's company and ſervices, during the ſhort time he had

to

to live. He therefore requested him to come to him before winter. Yet being uncertain whether he should live so long, he gave him in this letter a variety of advices, charges, and encouragements, with the solemnity and affection of a dying parent; because if he should be put to death before Timothy came, the loss would in some measure be made up to him, by the things written in this letter.

These particulars, which are all either expressed or insinuated in the apostle's second epistle to Timothy, shew clearly, that it was written not long before the apostle's death; the time of which may be determined with a good degree of probability, by the following circumstances. The Emperor Nero having set fire to the city on the 10th of July, A. D. 64, to remove the odium of that nefarious action, which was generally imputed to him, he endeavoured to make the public believe it was perpetrated by the Christians, who, at that that time, were become the objects of the popular hatred, on account of their religion. For, as if they had been the incendiaries, he caused them to be sought out, and put to death in the most barbarous manner. So Tacitus informs us, Annal. Lib. xv. c. 44. and Suetonius Ner. c. 16. This is what is commonly called the first general persecution of the Christians. Wherefore, as the ancients, with one voice, have reported that the apostle Paul was put to death at Rome by Nero in this persecution, we cannot be much mistaken in supposing that his death happened in the end of the year 66, or in spring 67, in the 13th year of Nero's reign.

Sect. IV. *Shewing that the Facts recorded in the Gospels, and preached by the Apostles, are strongly confirmed by St. Paul's second Epistle to Timothy.*

This epistle being written by Paul, to an intimate friend, and companion in the work of the gospel, under the miseries of a jail, and in the near prospect of death; it is natural to think, that if the facts which he had every where preached concerning Christ had been falsehoods, and the gospel scheme of salvation, which he and his brethren apostles had built thereon, were a delusion, he would, at such a time as this, have made reparation

to

to mankind, for the injury he had done them, in persuading them to believe on Jesus of Nazareth, for whose name so many had already suffered, and were likely to suffer death; and that he would have made this reparation, by acknowledging to Timothy, that the things which he had related concerning the character, miracles, and resurrection of Jesus, were fables; and by ordering him to undeceive the world. Or, if vanity, or a regard to his own fame, or obstinacy in wickedness, or any other cause, prevented him from doing justice to the world and to truth; it might have been expected, that in this private correspondence with so intimate a friend and associate, some expression would by accident have dropped from his pen, betraying the falsehood and wickedness of the cause they were engaged in; or, that some word or circumstance would have escaped him, which might have led to a discovery of the fraud.

Nothing, however, of either kind appears throughout the whole epistle. On the contrary, almost every sentence in it exhibits the most unambiguous proofs of the apostle's strong conviction of the truth of our Lord's pretensions, and of all the things he had told concerning him.—For example, he begins his letter with affirming, that by preaching the gospel, he served the God of his forefathers with a pure conscience: and says, he thanked God in his private prayers continually, for Timothy's faithfulness in preaching the gospel.—Then ordered him to stir up the spiritual gift which he had conferred on him; and to be courageous in the work he was engaged in, because the effect of that gift was not to fill those who possessed it with fear, but with courage, and love, and self-government; and not to be ashamed of the testimony of the Lord, *nor of me*, said he, *the Lord's prisoner*, but to suffer evil jointly with me for the gospel, of which I am an herald, and for which I suffer such things.—Next, he expressed the highest satisfaction in suffering for Christ, because he knew he was really the Son of God, and would reward him in the end.—And ordered Timothy to guard, by the power of the Holy Ghost which dwelt in him, the good doctrine concerning Christ, which had been committed to him in trust; and to be strong in the honourable office of an Evangelist which was bestowed on him; and to deliver all the particulars of the

doctrine

doctrine concerning Christ, which he had heard from the apostle confirmed by many witnesses, to faithful men capable of teaching that doctrine to others, that it might be continued in the world to the end. And more especially to publish and affirm every where, that Jesus Christ, of the seed of David, was raised from the dead, and thereby proved to be the Son of God; for preaching which facts, he himself was now suffering as a malefactor, even unto bonds. But he told him, it was not in the power of the enemies of the gospel to keep it in bonds. Do what they would, they could not hinder it from being preached and believed in the world.—And with respect to himself, he assured Timothy that he suffered imprisonment, and every evil patiently, and with the greatest joy for the gospel, because he knew that if he were put to death with Christ, he would also be raised from the dead with him, and reign with him in the life to come. Whereas, any preacher of the gospel, who, from the love of ease, or the fear of death, either concealed or denied the things concerning the Lord Jesus, him will Christ deny at the day of judgment.—Then charged Timothy to put the teachers at Ephesus in mind of these things; and, in the mean time, to strive to present himself to God, an approved unashamed workman in the gospel,—And being deeply impressed with a sense of the importance of the gospel doctrine to the happiness of the world, the apostle severely condemned two false teachers, whom he mentioned by name, whose corrupt doctrine concerning Christ, he told Timothy was as destructive to the souls of men, as a gangrene is to their bodies.—What stronger proofs can any one desire of the apostle's sincerity in the things which he preached? If he had been carrying on an imposture, would not these wicked teachers, one of whom he had enraged, by delivering him to Satan for blaspheming Christ, have published the imposture to the world?—In the mean time, that Timothy and others might not entertain harsh thoughts of God, for permitting corrupt teachers to arise in his church, he told him, that in the church, as in a great house, there are vessels appointed to a dishonourable use; thereby insinuating that these corrupt teachers, when driven out of the church for their wicked practices, not being able to make any discoveries to the prejudice of the gospel,

gospel, or of its ministers, that circumstance, though originating in the vices of these men, and dishonourable to them, was a strong proof of the truth of the gospel, and of the sincerity of its ministers in what they preached.—Next, that Timothy might not follow the corrupt teachers, but strenuously oppose them, the apostle commanded him to flee youthful lusts, and to practise assiduously the duties of piety and morality; and put him in mind, that the servant of the Lord must use no violent, nor improper methods with those who oppose themselves; but be gentle to all men, meekly instructing the enemies of the gospel, if by any means God will give them repentance.—And that posterity might have undoubted evidence of the apostle's inspiration, he foretold the state in which the church would be, in after ages, through the base practices of hypocritical teachers; but that a stop would, in due time, be put to their delusions.—Then, conscious of his own faithfulness as an apostle, he appealed to Timothy's perfect knowledge of his doctrine, his manner of life, his purpose in teaching that doctrine, the virtues which he exercised, and the persecutions which he suffered for the gospel; particularly at Antioch, Iconium, and Lystra; but that God delivered him out of them all. So that if Timothy shewed himself equally faithful, he might expect the like deliverances.—And having informed him, that all who adhered to truth, should, in that age, suffer persecution, he charged him, notwithstanding, to continue in the profession of the things which he had learned of him, and had been assured of; knowing from whom he had learned them, and that they were agreeable to the ancient scriptures, in the knowledge and belief of which he had been educated from his childhood.—Then solemnly charged him in the presence of God, and of the Lord Jesus Christ the judge of the world, to preach all the things he had mentioned, without considering whether the doing thereof was seasonable or unseasonable with respect to himself; because the church was soon to lose the benefit of the apostle's labours, the time of his departure being come.—This charge the apostle accompanied with an high expression of joy, on the reflexion that he had combated the good combat, had finished the race, had preserved the faith, aud was sure of a crown of righteousness,

nefs from Chrift his mafter, at the day of judgment.—And to encourage Timothy to follow his example, he informed him, that though no man appeared with him, when he made his firft anfwer, yet the Lord Jefus ftood by him, and ftrengthened him to declare boldly the doctrine concerning the falvation of the Gentiles by faith, which was fo offenfive to the Jews; and that though he had no hope of deliverance at his next hearing, yet he was fure the Lord Jefus would deliver him from betraying his caufe, and from every evil work; and would preferve him fafe to his heavenly kingdom: In which perfuafion, he directed to Jews a doxology, which, on other occafions, he afcribed to God the Father.

Thefe ftrong affeverations of the truth of the things which Paul had all along preached, thefe earneft charges to Timothy to preach the fame things openly and plainly to the world, thefe high expreffions of joy in the fufferings which he had endured for preaching them, and thefe confident expectations which he expreffed, of receiving a full reward in the life to come for all his labours and fufferings, being the apoftle's dying words to his intimate friend and companion in the miniftry of the gofpel, conveyed in a private letter, no perfon who is a judge of human nature and human actions, can read them, without being impreffed with the ftrongeft conviction of the apoftle's own thorough perfuafion of the things, which, from the time of his converfion, he conftantly preached, without the leaft variation. And feeing the moft important of thefe things were matters of fact, of which his own fenfes and experience had informed him; fuch as the appearing of Jefus to him on the road to Damafcus, after his refurrection; his endowing him with fupernatural powers; his revealing to him all the particulars of his hiftory, and of the gofpel doctrine; his having enabled him, by the power of miracles, to perfuade multitudes in many countries to embrace and profefs the gofpel; I fay, the apoftle's own perfuafion of thefe facts, clearly and repeatedly difplayed in this private letter, is fuch a proof of their reality, and of the truth of the gofpel hiftory, as never will be fhaken by all the fophiftry of infidels united.—This excellent writing, therefore, will be read by the difciples of Chrift to the end of the world, with the higheft fatisfaction.

ſatisfaction. And the impreſſion which it muſt have on their minds, will often be recollected by them with the greateſt effect, for the confirmation of their faith in the goſpel, and their conſolation under all the evils which their adherence to the goſpel may bring upon them.

CHAP.

CHAP. I.

View and Illuſtration of the Particulars contained in this Chapter.

THE apoſtle begins this epiſtle with a delicate praiſe of Timothy. He told him, that he gave thanks to God, that he had unceaſing remembrance of him in his prayers, as a faithful miniſter of Chriſt, ver. 3.—And, that recollecting the ſenſibility and gratitude, which he diſcovered by the tears of joy which he ſhed, when the apoſtle inſtructed him in the doctrines of the goſpel, he had a ſtrong deſire to ſee him once more, now that he was in priſon for their common maſter, ver. 4.—That this deſire was increaſed, when he called to remembrance the unfeigned faith which firſt dwelt in his grandmother Lois, and then in his mother Eunice, and he was perſuaded in him alſo; ſo that Timothy was come of a pious race, ver. 5.—The apoſtle's thankſgiving to God, in his ſecret prayers, for Timothy's faithfulneſs as a miniſter of Chriſt, I call *delicate praiſe*, becauſe being beſtowed in the preſence of God, out of the hearing of the world, it was a praiſe in which there was neither inſincerity nor flattery. The apoſtle, it is true, mentioned this to Timothy himſelf, along with the other particulars which were ſo honourable to him. But he did it in a private letter to him, and with no view, except to ſtir him up ſtrenuouſly to exerciſe the ſpiritual gifts, which were imparted to him, for the purpoſe of defending and ſpreading the goſpel, ver. 6.—Moreover, to excite Timothy the more effectually to exerciſe his ſpiritual gifts for theſe ends, the apoſtle put him in mind, that, together with the ſpiritual gifts, God communicated to his faithful ſervants, fortitude, benevolence, and temperance, to enable them to exerciſe theſe gifts without fear, and in a prudent manner, for the benefit of mankind, ver. 7.—He, therefore, deſired him not to be aſhamed of the things he was to

Old Translation.	Greek Text.
CHAP. I. 1 Paul, an apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life which is in Chriſt Jeſus,	1 Παυλος αποστολος Ιησου Χριστου, δια θεληματος Θεου, κατ' επαγγελιαν ζωης της εν Χριστω Ιησου,

to preach concerning Chriſt; namely, that he is the Son of God, and Saviour of the world; neither to be aſhamed of him his ſpiritual father, although a priſoner, for preaching theſe things; but courageouſly to ſuffer evil jointly with him for the goſpel, through the aſſiſtance of God, ver. 8.—who hath ſaved both Jews and Gentiles; having called both into his kingdom by the goſpel, not on account of their good works, as the Judaizers affirmed concerning their own calling, but merely from God's free grace, beſtowed on them through Chriſt, agreeably to the promiſe of pardon and ſalvation made to the firſt parents of mankind at the fall, long before the Jewiſh diſpenſation began, ver. 9.—This promiſe, the apoſtle obſerved, was now publiſhed to all, through the appearing of Chriſt in the fleſh; in ſo much that the Gentiles, by the goſpel, had obtained a clear knowledge of the immortality of the ſoul, and of an eternal ſtate of happineſs hereafter for good men of all nations, who, before the goſpel was publiſhed, had no certain knowledge of theſe great truths, ver. 10.—Farther, the apoſtle aſſured Timothy, that to publiſh theſe joyful doctrines, he was himſelf appointed a *herald*, and an *apoſtle*, and a *teacher of the Gentiles*, ver. 11.—And that for preaching theſe doctrines to the Gentiles, and not for any crime, he now ſuffered the miſeries of a jail. Nevertheleſs, he was not aſhamed of his impriſonment, becauſe he knew in whom he had believed, that he is the Son of God, and Governor of the world, ver. 12.—He therefore ordered Timothy, to hold faſt the form of ſound words, in which he had delivered the doctrines of the goſpel to him, as well as theſe doctrines themſelves, which had been revealed to him by Chriſt, ver. 13.—Then mentioned the deſertion of the Judaizing teachers in Aſia, ver. 15.—And ſpake with the warmeſt gratitude of the kindneſs of Oneſiphorus, who had gone among the different priſons of Rome ſeeking him; and when he found him, had miniſtered to him with the greateſt affection, as he had done to him formerly in Epheſus, as Timothy well knew, ver. 16, 17, 18.

NEW TRANSLATION.

CHAP. I. 1 Paul an apoſtle of Jeſus Chriſt (ſee 1 Tim. i. View.) by the will of God, (1 Cor. i. 1. note 1. κατ', 228.) *on account of* the promiſe of life [1] which is *by* Chriſt Jeſus,

COMMENTARY.

CHAP. I. 1 *Paul an apoſtle of Jeſus Chriſt, by the will of God, on account of* publiſhing *the promiſe of* eternal *life, which* being made to believers of all nations in the covenant with Abraham, *is* to be obtained not *by* obeying Moſes, but *Chriſt Jeſus,*

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt

2 Τιμοθεῳ αγαπητῳ τεκνῳ, χαρις, ελεος, ειρηνη απο Θεου πατρος, και Χριστου Ιησου του Κυριου ἡμων.

3 Χαριν εχω τῳ Θεῳ, ᾡ λατρευω απο προγονων εν καθαρᾳ συνειδησει, ὡς αδιαλειπτον εχω την περι σου μνειαν εν ταις δεησεσι μου νυκτος και ἡμερας.

4 Επιποθων σε ιδειν, μεμνημενος σου των δακρυων, ἱνα χαρας πληρωθῳ·

5 Ὑπομνησιν λαμβανων της εν σοι ανυποκριτου πιστεως,

Ver. 1. *On account of the promise of life which is by Christ Jesus.* The preposition κατα, in this verse, as in Tit. i. 1. denotes the end for which Paul was made an apostle; namely, to publish to Jews and Gentiles the promise of eternal life, which is to be obtained through Christ Jesus. The law of Moses did not promise eternal life to them who obeyed its precepts. It promised nothing but a long and happy life in Canaan. See Rom. x. 5. note. The promise of eternal life was made, first at the fall, and after that more explicitly in the covenant with Abraham. See Titus i. 2. note 1.

Ver. 3.—1. *I give thanks to God, whom,* απο προγονων, *from my forefathers, I serve.* Because the Jews affirmed, that in preaching eternal life to the Gentiles through obedience to Jesus Christ, and not through obedience to the law, the apostle had apostatized from the faith of his forefathers, he said to Timothy, in thus preaching I serve God with a pure conscience, because I preach according to the knowledge of the scriptures which I received from my forefathers, to whom the salvation of the Gentiles through faith was made known in the covenant with Abraham.—Or, the clause may be translated *after my forefathers*, after their example.

2. *With a pure conscience.* By mentioning *a pure conscience*, as maintained by him in his preaching salvation through faith, the apostle obliquely condemned the Judaizing teachers as having put away a good conscience, 1 Tim. i. 5, 6. when they preached that salvation could be had only by obeying the law of Moses.

3. *Night and day.* Benson says, the evening and morning are pointed out by nature for our devotions; "for what more reasonable "than

2 To Timothy, MY *beloved* son: Grace, mercy, AND peace, from God the Father, and *FROM* Christ Jesus our Lord.

2 *To Timothy my beloved son* in the faith: May *gracious dispositions, merciful deliverances, and inward peace,* be to thee *from God the Father* of Jews and Gentiles, *and* from *Christ Jesus our* common *Lord.*

3 *I give thanks to* God, (whom from MY forefathers I serve[1] with *a* pure conscience,[2]) that I have *unceasing* remembrance of thee in my prayers night and day;[3]

3 *I give thanks to God,* (*whom,* according to the knowledge received *from my forefathers, I serve with a pure conscience,* when I preach to all the promise of life through Christ,) *That I have unceasing remembrance of thee in my prayers evening and morning,* as a faithful minister of Christ.

4 *Remembering* thy tears[1] *I greatly desire* to see thee,[2] that I may be filled with joy:

4 *Remembering thy tears I greatly desire to see thee, that I may be filled with joy* in conversing with thee, and in giving thee my dying charge and blessing.

5 *Calling* to remembrance *ALSO* the unfeigned faith *which* IS in thee, which dwelt first in thy grandmother, Lois,[1] and *in* thy mother Eu-

5 This desire is increased by my *calling to remembrance also the unfeigned faith* in the gospel which *is in thee* since I instructed thee, *which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am*

" than that in the morning men should commit themselves to the di-
" vine direction; and in the evening gratefully review God's good-
" ness, and recommend themselves to his care."

Ver. 4.—1. *Remembring thy tears.* Lardner thinks these tears were shed by Timothy on the occasion mentioned Acts xx. 37. But there it is said that the Ephesian elders, and not Timothy, wept sore.—Others think the apostle refers to the tears which Timothy shed when he left him in Ephesus to go into Macedonia.—I think the tears spoken of, were shed when the apostle first instructed Timothy in the Christian faith. Thereby this pious youth shewed that he was deeply affected with the doctrines of the gospel, and that he felt the warmest gratitude to his spiritual father, while communicating these joyful doctrines to him.

2. *I greatly desire to see thee.* The common translation of verses 3, 4. seems to represent the apostle as greatly desiring to see Timothy, only while he was praying to God. But as that cannot be the apostle's meaning, the verse must be construed, and translated as I have done. See chap. iv. 9. note.

Ver. 5. *Which dwelt first in thy grandmother Lois,* &c. In scripture language *to dwell,* signifies *to abide permanently.* Here it is insinuated,

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first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also.

ἡτις ενωκησε πρωτον εν τη μαμμη σε Λωιδι και τη μητρι σε Ευνικη· πεπεισμαι δε ότι και εν σοι.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God which is in thee, by the putting on of my hands.

6 Δι' ἡν αιτιαν αναμιμνησκω σε αναζωπυρειν το χαρισμα τε Θεε, ὁ εςιν εν σοι δια της επιθεσεως των χειρων με.

7 For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind.

7 Ου γαρ εδωκεν ἡμιν ὁ Θεος πνευμα δειλιας, αλλα δυναμεως και αγαπης και σωφρονισμε.

8 Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, according to the power of God;

8 Μη ουν επαισχυνθης το μαρτυριον τε Κυριε ἡμων, μηδε εμε τον δεσμιον αυτε· αλλα συγκακοπαθησον τω ευαγγελιω κατα δυναμιν Θεε,

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to the great praise of Timothy's grandmother Lois, that having embraced the Christian faith herself, she persevered in it, and persuaded her daughter Eunice to do the same; and that the instructions and example of these pious women prepared their son for receiving the gospel when it was preached to him by the apostle.—The pains which these worthy persons took to impress the mind of their son in his childhood with sentiments of piety and virtue, is a fit example for the imitation of all mothers, who if they take the same pains with their children, may hope, that by the blessing of God, their care will be followed with the same happy effects.

Ver. 6. *Stir up the spiritual gift of God.* For the meaning of this exhortation, see 1 Thess. v. 19. note. Timothy was here directed to lay hold on the opportunities, which his station at Ephesus afforded him, for improving his spiritual gifts, by boldly exercising them in confirming and defending the doctrines of the gospel; as is plain from the next verse.

Ver. 7.—1. *And of love,* The ministers of the gospel were not animated with the selfish and bigotted spirit of the Jews and Judaizing teachers, who hated all mankind but those of their own nation and religion, and confined salvation to the disciples of Moses.

2. *And of self-government.* Σωφρονισμε. Scapula translates this by the word *castigatio, correction:* Estius, by *moderatio, government.* It comes

nice, and I am perſuaded that *IT DWELLETH* in thee alſo.

perſuaded that it dwelleth firmly fixed in thee alſo, through the inſtructions of thy pious parents, as well as through my care.

6 *For which cauſe* I put thee in *mind to* ſtir up the *ſpiritual* gift of God [1] which is in thee *through the impoſition* of my hands. (See 1 Tim. iv. 14. note 3.)

6 *Becauſe I believe thy faith to be unfeigned, I put thee in mind to ſtir up the ſpiritual gift of God which thou poſſeſſeſt through the impoſition of my hands:* Improve thy gift by boldly exerciſing it in preaching and defending the doctrines of the goſpel, againſt all falſe teachers.

7 For God hath not given us *a* ſpirit of *cowardice*, but of power, and of love, [1] and of *ſelf-government.* [2]

7 For *God hath not infuſed into us a ſpirit of cowardice* which ſhrinks at danger, *but of courage*, ſuch as becometh thoſe who poſſeſs the gifts of inſpiration and miracles, *and of benevolence* which diſpoſes us to communicate the goſpel to all mankind, *and of ſelf-government* to behave with prudence on every occaſion.

8 *Wherefore*, be not thou aſhamed of the teſtimony [1] of our Lord, nor of me his priſoner: But *do thou jointly ſuffer evil FOR* the goſpel, [2] according to the power (ſee ver. 7.) of God,

8 *Wherefore be not thou*, like many in this city, *aſhamed of teſtifying the things which concern our Lord* Jeſus, *neither* be thou aſhamed *of me who am a priſoner on his account: But do thou* come *and jointly ſuffer evil* with me *for the goſpel* which I preach to the Gentiles, *according to the power of God* beſtowed on thee;

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comes from σωφρονιζω, *ad ſanam mentem reduco;* conſequently it ſignifies a habit of ſelf government acquired by frequently reſtraining our paſſions. See Tit. ii. 12 note 3.

Ver. 8.—1. *The teſtimony of our Lord.*—This is the genitive of the object, Eſſ. iv. 24.—The great buſineſs of the firſt preachers of the goſpel was, to teſtify to the world the things concerning the Lord Jeſus of which they had been eye-witneſſes, or which had been reported to them by the eye-witneſſes: Such as, the doctrines which he preached, and the miracles which he wrought in proof of his being the Son of God: his calling himſelf *Chriſt the Son of God*, even in preſence of the chief prieſts and elders of the Jews; his condemnation and crucifixion on that account; his reſurrection from the dead, whereby he was demonſtrated to be the Son of God: his aſcenſion into heaven; his ſhedding down the Holy Ghoſt on his diſciples; and his promiſe to return to judge the world.—That the

 apoſtles

9 Who hath saved us, and called *us*, with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

9 τȣ σωσαντος ἡμας, και καλεσαντος κλησει ἁγια, ȣ κατα τα εργα ἡμων, αλλα κατ᾽ ιδιαν προθεσιν, και χαριν την δοθεισαν ἡμιν εν Χριϛῳ Ιησȣ προ χρονων αιωνιων·

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

10 Φανερωθεισαν δε νυν δια της επιφανειας τȣ σωτηρος ἡμων Ιησȣ Χριϛȣ, καταργησαντος μεν τον θανατον, φωτισαντος δε ζωην και αφθαρσιαν δια τȣ ευαγγελιȣ·

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apostles were to testify these things, appears from our Lord's command, recorded John xv. 27. *And ye shall bear witness, because ye have been with me from the beginning.* Acts i. 8. *Ye shall be witnesses unto me both in Jerusalem,* &c. *and to the uttermost parts of the earth.*

2. *But do thou jointly suffer evil for the gospel.* The dative case, in the Greek, is often governed by a preposition understood. Here the preposition understood is επι, *for*, and not συν, *with*; because *to suffer evil with the gospel,* would be too bold a figure. The proper meaning of συν, in the compound word συγκακοπαθησον, is *jointly suffer evil with me, and the other faithful servants of Christ.*

Ver. 9. *And grace which was given us.* This (χαριν) *grace* or *gift*, is that which was given to all mankind after the fall, in the promise that the seed of the woman should bruise the head of the serpent, and which, according to the apostle's account of it, Rom. v. 17. was a promise of deliverance from death by a general resurrection, and of eternal life to all, who at the judgment are found capable of it.

Ver. 10.—1. *By the appearing.* The word επιφανειας, properly signifies, *brightness, splendour;* and by the Greeks was applied to the appearing of a god. See Parkhurst's Dictionary. I think the apostle alludes to Christ's calling himself *the light of the world.* See Tit. ii. 11. note 2.—The manifestation of God's purpose and grace, and the making death ineffectual, and life and immortality clear, were accomplished, not merely by Christ's appearing, but by his appearing and continuing on earth in the flesh, and by his rising from the dead in the body in which he died.

2. *Who hath indeed made death ineffectual.* The word καταργησαντος, signifies, to render a thing inoperative; to deprive it of its power, Rom. iii. 31. note 1.—Christ hath not abolished temporal death to any one, since all without exception die. But he hath deprived death

of

9 Who hath saved us, and called us with an holy calling, not (κατα, 228.) *on account of* our works, but *on account of* his own purpose, and grace[1] which was given us *through* Christ Jesus (προ χρονων αιωνιων) before the *times of the ages*: (See Tit. i. 2. note 2.)

9 *Who hath resolved to save us, and* for that purpose hath *called us* into his kingdom, *with an holy calling*; a calling whose object is to make us holy; and hath thus called us *not on account of our works* as meriting it, *but in accomplishment of his own purpose and gift, which was given us through Christ Jesus* in the covenant made with mankind at the fall, long *before the times of the Mosaic dispensation.*

10 (Δε, 101.) *And* is now made manifest by the appearing[1] of our Saviour Jesus Christ, who hath *indeed made death ineffectual*,[2] and hath *made* life and immortality *clear*[3] (δια) through the gospel;

10 *And* this gift of salvation *is now made manifest, by the appearing of our Saviour Jesus Christ* in the flesh, *who*, through his own death and resurrection, *hath indeed made death ineffectual, and hath made an immortal life* after death, and the nature of that life, *clear through the gospel*, which assures us that we shall live for ever in the body, after the resurrection.

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of its power to continue mankind in the state of the dead. By submitting to die, he hath procured for all men, a resurrection from the dead; and for the righteous, an eternal life in the body after the resurrection. Hence the apostle telleth us, Heb. ii. 14. The Son of God *partook of flesh and blood, that through death*, καταργηση *he might destroy him who had the power of death*; that is, render his malicious contrivances for destroying the human species, ineffectual, agreeably to the promise that the seed of the woman should bruise the head of the serpent.

3. *Hath made life and immortality clear.* This is commonly supposed to be an Hebraism, for *immortal life*. But though I have so explained it in the commentary, perhaps the word αφθαρσιαν, should be translated, not *immortality*, but *incorruption*; in which case the meaning will be, *hath made the life or existence of the soul after death, and the incorruption of the body after the resurrection, clear*: So that the salvation of believers, mentioned ver. 9. includes not only a resurrection from the dead, but an immortal bodily life in heaven.—The word φωτισαντος, which I have translated, *made clear*, is explained by Scapula. *lucidum reddo; illumino, illustro; I make a thing* which was formerly dark, *clear* and plain. This is more proper than the common translation, *brought to light*. For the Israelites had an obscure knowledge of the immortality of the soul and of the resurrection of the body, given them in the writings of Moses, as is plain from our Lord's words, Luke xx. 37.

 and

11 Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 For the which cauſe I alſo ſuffer theſe things: nevertheleſs I am not aſhamed; for I know whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.

11 Εις ὁ ετεθην εγω κηρυξ και αποςολος και διδασκαλος εθνων.

12 Δι' ἡν αιτιαν και ταυτα πασχω. Αλλ' ȣκ επαισχυνομαι· Οιδα γαρ ᾡ πεπιςευκα, και πεπεισμαι ὁτι δυνατος εςι την παραθηκην μȣ φυλαξαι εις εκεινην την ἡμεραν.

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and from what is related, 2 Maccab. vii. 9. 14. 23. See Eſſ. v. ſect. 3. Nevertheleſs, as theſe things were but obſcurely revealed in the ancient oracles, the far more clear diſcovery of them in them in the goſpel, but eſpecially Chriſt's expreſs promiſe to raiſe the dead, and give eternal life to believers, might with the greateſt propriety be called a *making theſe things clear.*—The heathens alſo had ſome confuſed hopes, of the immortality of the ſoul, and of the reſurrection of the body. But, as they had no ground for theſe hopes, but uncertain tradition and their own wiſhes, they were much in the dark as to theſe things. And, therefore, concerning theſe important ſubjects the apoſtle might juſtly ſay, that in former ages they were not made known to the ſons of men, as they are now revealed to the holy apoſtles and prophets, by the Spirit, Eph. iii. 5.

Ver. 12.—1. *For which cauſe I ſuffer even ſuch things.* By aſſigning his preaching ſalvation to the Gentiles through Chriſt, without obedience to the law of Moſes, as the cauſe of his ſecond bonds in Rome, he hath inſinuated that the unbelieving Jews were active in getting him impriſoned, and tried for his life as a criminal.

2. *I know in whom I have believed.* By appearing to Paul on the road to Damaſcus, and by beſtowing on him the ſpiritual gifts, Jeſus convinced him that he was riſen from the dead, and that he was *Chriſt the Son of God.* Wherefore, he could ſay with the greateſt confidence, *that he knew in whom he had believed:* He knew that Jeſus was no impoſtor, but the Son of God, the governor of the world, and the judge of the living and of the dead.

3. *I am perſuaded he is able to preſerve what is committed in truſt to me.* Παραθηκην μȣ: literally, *my depoſite.* This may ſignify either ſomething which the apoſtle had depoſited, or committed in truſt to Chriſt, to be preſeverved and reſtored to him at the laſt day; or ſomething which Chriſt had committed in truſt to him to be preſerved. They who underſtand the phraſe in the firſt ſenſe, think the apoſtle ſpeaks of his committing to Chriſt his bodily life to be preſerved, till he ſhould reſtore it to him at the laſt day. This doubtleſs is a good ſenſe of the phraſe,

11 *For which* I am appointed *an herald*, and an apostle, and a teacher of the Gentiles.

11 *For* proclaiming *which* good news, *I am appointed an herald and an apostle, and* furnished with spiritual gifts to make me *a* successful *teacher of the Gentiles.*

12 For *which* cause I suffer *even such* things.[1] Nevertheless I am not ashamed; for I know *in* whom I have believed,[2] and I am persuaded that he is able to *preserve* (την παραθηκην μου) *what is committed in trust*[3] *to me until* that day.

12 *For publishing the promise of eternal life through Jesus Christ* to the Gentiles, *I suffer even such things* as have now befallen me. *Nevertheless I am not ashamed* either of my doctrine or of my sufferings. *For I know in whom I have believed,* that he is the Son of God; *and I am persuaded he is able to defend the doctrine of the gospel which is committed in trust to me,* against infidels and false teachers, *till the end of the world.*

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phrase, being parallel to 1 Pet. iv. 19. *Let those who suffer according to the will of God* παρατιθεσθωσαν τας ψυχας εαυτων, *commit in trust their lives to him in well doing, as to a faithful creator:* for certainly it was a great encouragement to the servants of Christ to suffer death on account of the gospel, to know that he would restore their bodily life to them at the resurrection.—Nevertheless seeing, by saying to Timothy, ver. 14. *The good deposite preserve by the Holy Ghost who dwelleth in us,* the apostle represents the doctrine of the gospel as *a deposite* committed to him and to the other faithful ministers of Christ, to be preserved in purity. (See ver. 14. note 1.) I am of opinion that παραθηκην μου, in this verse, means *the true doctrine of the gospel* committed in trust to the apostle, and to the faithful men, mentioned 2 Tim. ii. 2.—It is true, that in ver. 14. and in 1 Tim. vi. 20. where the same injunction is given, the word used is not παραθηκην, as in this verse, but παρακαταθηκην: but these words have the same meaning, being both of them derived from παρατιθημι, which signifies to commit a thing in trust to another to be kept: And it is applied in particular to doctrines: 2 Tim. ii. 2. *What things thou hast heard from me by many witnesses, these* παραθου *commit in trust to faithful men, who shall be fit also to teach others.*—It being the great duty of the ministers of Christ, in that, and in every age, to preserve in purity the doctrines of the gospel committed in trust to them, the apostle, to encourage them, declared here, that notwithstanding the attacks of infidels, and the arts of false teachers, and the endeavours of persecutors to extinguish the Christian religion by putting those to death who preached and professed it, he was persuaded that Christ is able to defend it, and will defend it until the day of his second coming.

13 Hold faſt the form of ſound words, which thou haſt heard of me, in faith and love which is in Chriſt Jeſus.

13 Ὑποτυπωσιν εχε ὑγιαινοντων λογων, ὡν παρ' εμȣ ηκȣσας, εν πιςει και αγαπη τη εν Χριςῳ Ιησȣ.

14 That good thing which was committed unto thee keep by the Holy Ghoſt, which dwelleth in us.

14 Την καλην παρακαταθηκην φυλαξον δια πνευματος ἁγιȣ τȣ ενοικȣντος εν ἡμιν.

15 This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes.

15 Οιδας τȣτο, ὁτι απεςραφησαν με παντες ὁι εν τη Ασιᾳ· ὡν εςι Φυγελλος και Ἑρμογενης.

Ver. 13.—1. *The form.* Ὑποτυπωσιν, here tranſlated *form*, comes from ὑποτυποω, which ſignifies, *to draw a ſketch*, or *firſt draught of a thing*, as painters do when they begin a picture.—Wetſtein hath ſhewed from the Greek writers, that ὑποτυπωσις, denotes *a ſketch*, or conciſe repreſentation of any thing. It ſignifies alſo, the *likeneſs* of a thing, eſpecially that which is made by impreſſion. See 1 Tim. i. 16. note 2. The word, therefore, is properly enough tranſlated, *form*.

2. *Of wholeſome words which thou haſt heard from me.* This is an inſinuation that the falſe teachers had proudly and impiouſly introduced into their diſcourſes, a variety of high ſounding myſterious words and phraſes of their own invention, (called *fooliſh talking*, 1 Tim. i. 6.) on pretence that they expreſſed the Chriſtian doctrines better, than thoſe uſed by the apoſtles. This bad practice Timothy was to reſiſt, by adhering cloſely to the words and phraſes in which the apoſtle had taught him the doctrines of the goſpel, and which he terms *wholeſome words*, becauſe being dictated by the Spirit, 1 Cor. ii. 13. they are more fit for expreſſing the doctrines of Chriſt, than any words of human invention.—The teachers in modern times, who in explaining the articles of the Chriſtian faith, uſe phraſes different from the ſcripture phraſeology, would do well to attend to this apoſtolical injunction.—If the above interpretation of ὑγιαινοντων λογων, is not admitted, the clauſe may be thus tranſlated, *The form of wholeſome doctrines—hold faſt.*

Ver. 14—1. *The good depoſite.* This is the literal tranſlation of την καλην παρακαταθηκην. See 2 Tim. i, 12 note 3.—The Cambridge MS. reads παραθηκην, here.—What the *depoſite* was, of which the apoſtle ſpeaks, ſee 1 Tim. vi. 20. note 1.—Our tranſlators have added the words, *to thee*, which are not in the original; and beſides are unneceſſary, becauſe the apoſtle is ſpeaking of a depoſite committed in truſt to himſelf, as well as to Timothy; as is plain from the laſt words of the verſe: *Guard by the Holy Ghoſt who dwelleth in us.*—As the

form

13 The form[1] of *wholesome* words which thou hast heard *from* me,[2] hold fast, *with the* faith and love which *ARE* in Christ Jesus.

14 *The* good *deposite*,[1] *guard* by the Holy Ghost, *who* dwelleth in us.[2]

15 Thou knowest *this*, that all they *who ARE in Asia*[1] *have turned me off*; of whom are Phygellus and Hermogenes.[2]

13 *The form of wholesome words*, in *which thou hast heard from me* the doctrines of the gospel, *hold fast*, *with that fidelity* to Christ *and* that *love* to those who err, which become a minister of Christ.

14 Also *the good deposite* of the gospel doctrine itself, *guard by* the assistance of *the Holy Ghost*, *who dwelleth in us*.

15 To guard the good deposite among the Ephesians, is the more necessary, because *Thou knowest this*, *that all the Judaizing teachers who are in Asia*, *have turned me off*, denying that I am an apostle: *of whom are Phygellus and Hermogenes*.

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form of wholesome words mentioned ver. 13. was a part of the deposite, an exhortation to guard them, was extremely necessary before the writings of the apostles and evangelists were published, in which the doctrines of the gospel are expressed in words taught by the Holy Ghost. And now that these inspired writings are in our possession, this exhortation implies, that we ought to preserve them pure without any alteration; and that all the translations which are made of them ought to exhibit as nearly as possible, the very words which were dictated to the inspired writers, by the Spirit of God. See 1 Cor. ii. 13. note 1.

2. *The Holy Ghost who dwelleth in us*. The apostle means the gift of discerning spirits which was bestowed by the Holy Ghost on many of the first Christians, to enable them to judge of teachers pretending to inspiration, and of their doctrines.

Ver. 15.—1. *All they who are in Asia have turned me off*. According to the Greek commentators, the apostle is here speaking of the Judaizing teachers, who had followed him from Asia to Rome. But if this were his meaning, εν must be translated by the word *from*, which is a very unusual sense of that preposition. I agree with the ancients in thinking the Judaizing teachers, and not the brethren in Asia, are here meant, because it is not to be thought that all the brethren either *from* or *in* Asia, turned Paul off from being their apostle, or teacher, by denying his apostolical commission.—Benson conjectures that Onesiphorus informed the apostle of the defection of the Judaizing teachers in the province of Asia; and that the apostle mentioned it as a thing which Timothy, who was on the spot, knew, to stir him up to the greater diligence in guarding the deposite.

2. *Of whom are Phygellus and Hermogenes*. Of these corrupt teachers we know nothing. Only from their being mentioned particularly,

16 The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain:

17 But when he was in Rome he ſought me out very diligently, and found *me*.

18 The Lord grant unto him, that he may find mercy of the Lord in that day: and in how many things he miniſtered unto me at Epheſus thou knoweſt very well.

16 Δωη ελεος ὁ Κυριος τῳ Ονησιφορȣ οικῳ· ὁτι πολλακις με ανεψυξε, και την ἁλυσιν μȣ ȣκ επησχυνθη·

17 Αλλα γενομενος εν Ρωμη, σπȣδαιοτερον εζητησε με, και ἑυρε.

18 Δωη αυτῳ ὁ Κυριος ἑυρειν ελεος παρα Κυριȣ εν εκεινῃ τῃ ἡμερᾳ· και ὁσα εν Εφεσῳ διηκονησε, βελτιον συ γινωσκεις.

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ly, as having turned off the apoſtle, it may be preſumed that they oppoſed his doctrine with great virulence, and had ſpoken calumniouſly of him. Whether they were authors of any particular ſect, is not known. Some fabulous ſtories are told of them, in the apocryphal books of the ſufferings of the apoſtles, which merit no credit.

Ver. 16. *He often refreſhed me:* Ανεψυξε, literally, *He cooled me.* The apoſtle in this manner expreſſed the conſolation which he received from the friendly viſits of Oneſiphorus, becauſe the Hebrews repreſented any great affliction under the idea of a ſcorching or burning heat. See 1 Pet. iv. 12.—Perhaps the apoſtle meant likewiſe, that Oneſiphorus miniſtred to his wants at this time in Rome, as he formerly did in Epheſus. See ver. 18.—Offices of kindneſs done to Paul, eſpecially when in diſtreſs, made a deep impreſſion on him, and filled him with gratitude.

Ver. 18. *To find mercy from the Lord.* If *the Lord*, in this latter clauſe, does not mean the Lord Jeſus, it is a common Hebraiſm for, *May the Lord grant him mercy.* See Gen. ix. 6. xix. 24. Exod. xxiv. 1, 2.—By praying, firſt for the family of Oneſiphorus, ver. 6. the apoſtle inſinuated that Oneſiphorus was at a diſtance from his family.

CHAP. II.

View and Illuſtration of the Inſtructions given to Timothy in this Chapter.

BECAUSE the Judaizing teachers in Aſia had all caſt off Paul as an apoſtle, and becauſe it would not be in his power after this, to oppoſe their corrupt doctrines in perſon, he ordered

16 *May* the Lord *grant* mercy *to the family* of Onesiphorus; (see ver. 18. note.) for he often refreshed [1] me, and was not ashamed of my chain. (See ver. 8.)

17 But *being* in Rome, he sought me out very diligently, and found ME.

18 *May* the Lord grant *to* him, *to find* mercy (παρα) *from* the Lord [1] in that day. And *how* many things he ministered *TO ME in* Ephesus, thou knowest *well*.

16 *May the Lord grant mercy to the family of Onesiphorus. For he* continued his attachment to me, and *often comforted me* in my imprisonment, by his visits and friendly offices, *and was not ashamed of me, though chained* as a malefactor.

17 *But being come to Rome*, he *searched for me with great diligence* among the different prisons in the city, *and* at last *found me*.

18 For that good man himself I pray, *May the Lord* reward him for his kindness to me, and *grant to him to find pardon from the Lord* Jesus *in the day* of judgment. *Besides, how many things he supplied to me* while I abode *in Ephesus, thou*, being a witness thereof, *knowest well*.

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mily. Next by praying for that good man himself, he intimates that he was not dead.—Blackwall observes, that there is great beauty in the style of this passage. He thinks the interruptions and repetitions found in it, shew the writer's impatience to express his fervent gratitude to Onesiphorus, for whose family he first prays; then suspends the sentence, to repeat his acknowledgments. After that, with renewed fervency and gratitude he prays, *The Lord grant unto him to find mercy from the Lord in that day*. Blackwall adds, among the many parentheses and interruptions of style, to be met with in the most elegant authors, we find few written in a more pathetic and lively manner, or for a more substantial reason.—Concerning the salutation sent to the family of Onesiphorus, chap. iv. 19. from which the Papists infer that Onesiphorus was dead when this epistle was written; and concerning the lawfulness of praying for the dead which the Papists have founded on the prayer in this 18th verse, taken in connection with that salutation, see chap. iv. 19. note 2.

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ordered Timothy to be strong in the exercise of his spiritual gifts, and in preaching the unspeakable benefits bestowed on Jews and Gentiles without distinction, through Christ and not through the law of Moses, ver. 1.—and the things concerning Christ; namely that he is the Son of God; that he died for our sins; that he arose from the dead, ascended into heaven, and now sitteth at the right hand of God, governing the world;

and that he will return to judgment; all which Timothy had heard from the apoſtle, as facts confirmed by the teſtimony of many witneſſes: Theſe he ordered him to commit to faithful men, capable of inculcating them on others, who, in their turn, ſhould hand them down in like manner; that the knowledge of them might be continued among mankind to the end of the world, ver. 2.

But in regard Timothy, by preaching theſe things, would expoſe himſelf to much perſecution, the apoſtle exhorted him to endure evil, as a good ſoldier of Jeſus Chriſt, ver. 3.—imitating ordinary ſoldiers, who hold themſelves in conſtant readineſs to march and fight, that they may pleaſe their commanders, ver. 4.—Imitating alſo thoſe who contend in the games, who do not expect to be crowned, unleſs they obſerve all the rules of the combat, ver. 5.—and huſbandmen, who muſt labour, before they partake of the fruits of the ground which they cultivate, ver. 6. 7.—Farther, he deſired him faithfully to do the work of an evangeliſt, by frequently calling to remembrance and preaching, that Jeſus Chriſt of the ſeed of David, though put to death by the Jews as a deceiver, was raiſed from the dead, and thereby demonſtrated to be the Son of God, according to the apoſtle's goſpel, ver. 8.—for the preaching of which he was now bound in chains as a malefactor, ver. 9.—But he bare his ſufferings with joy, for the ſake of the Gentiles elected to be the people of God, that they might obtain ſalvation through the preaching of the goſpel, ver. 10.—And to encourage Timothy, and all the miniſters of religion, who ſhould read this letter, to faithfulneſs in preaching the goſpel, and to courage in ſuffering for it, he ſet before them this greateſt of all motives, That if they ſuffer death with Chriſt, they ſhall alſo live with him, ver. 11.—Whereas, if through fear of perſecution and death they deny him, by concealing or miſrepreſenting the things concerning him, he will, at the day of judgment, deny, that they are his ſervants, ver. 12.—This Chriſt had expreſsly declared, Matth. x. 33. and he certainly will do it: for he cannot deny himſelf, ver.

OLD TRANSLATION.	GREEK TEXT.
CHAP. II. 1 Thou, therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus.	1 Συ ουν, τεκνον μου, ενδυναμου εν τῃ χαριτι τῃ εν Χριϛῳ Ιησου.

Ver. 1. *Be ſtrong in the grace.* *Grace* here may ſignify the office of an an evangeliſt beſtowed on Timothy by the grace of Chriſt. For it

ver. 13.—All theſe things the apoſtle ordered Timothy to repreſent to the Judaizing teachers, who perverted the doctrines of the goſpel to render them conformable to the prejudices of the unbelieving Jews and Gentiles, hoping thereby to avoid perſecution. Alſo he ordered him earneſtly to teſtify to them, as in the preſence of the Lord, not to fight about the meaning of detached words and ſentences in the law, from which nothing could reſult but the ſubverſion of the hearers, ver. 14.—And with reſpect to Timothy's own conduct, the apoſtle ordered him to preſent himſelf to God an approved unaſhamed workman, who rightly divided the word of truth among his hearers, ver. 15.—Then counſelled him to ſhun the prophane empty babbling of the Judaizers, in their diſcourſes about the law, becauſe ſuch a method of talking led to more impiety, ver. 16. —and was of an infectious nature, corrupting the mind as a gangrene does the body. And mentioned Hymeneus and Philetus, two bigotted Judaizers, whoſe vain babbling led to more and more impiety, ver. 17.—For by affirming that the reſurrection was accompliſhed when men believed, they denied the reſurrection of the dead, and overturned the faith of ſome, who had expected a future eternal life in the body, in conſequence of their reſurrection, ver. 18.—But although theſe and other ungodly teachers, by oppoſing the doctrine of the apoſtles, denied their inſpiration and authority, the apoſtles remained firmly placed, as the foundation on which the church of God is built, ver. 19.—Farther, that Timothy and the faithful at Epheſus, might not entertain wrong thoughts of God, for permitting falſe teachers in his church, the apoſtle obſerved that it is in the church as in a great houſe, where there are veſſels made of different materials, ſome for an honourable and ſome for a diſhonourable uſe, ver. 20.—But that if any teacher cleanſe himſelf from falſe doctrine and bad practices, he will be in the houſe of God a veſſel ſanctified and meet for the maſter's uſe, ver. 21.—And that Timothy might be ſuch a teacher, the apoſtle gave him a variety of directions and advices, reſpecting his behaviour and method of teaching, ver, 22.—25.

New Translation.

CHAP. II. 1 Thou, therefore, my ſon, be ſtrong in the grace [1] *which IS* (εν, 167.) *through* Chriſt Jeſus.

Commentary.

CHAP. II. 1 *Becauſe there has been ſuch a general defection among the teachers in Aſia, my ſon, be ſtrong in* preaching *the grace which is* beſtowed on mankind *through Chriſt Jeſus.*

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it is uſed to ſignify the office of an apoſtle, Rom. i. 5.—Or, it may ſignify the ſpiritual gifts beſtowed on Timothy, to fit him for his office.

2 And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.

3 Thou, therefore,[1] endure hardneſs, as a good ſoldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf with the

2 Και ἁ ηκȣσας παρ' εμȣ δια πολλων μαρτυρων, ταυτα παραθȣ πιςοις ανθρωποις, οἱτινες ἱκανοι εσονται και ἑτερȣς διδαξαι.

3 Συ ȣν κακοπαθησον, ὡς καλος ςρατιωτης Ιησȣ Χριςȣ.

4 Ουδεις ςρατευομενος εμπλεκεται ταις τȣ βιȣ

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fice. In this ſenſe, the exhortation will be the ſame with that given him, 1 Tim. iv. 14. 2 Tim. i 6.—Or, *grace* may ſignify *the goſpel* itſelf, as it does, Tit. ii. 11. And the apoſtle's meaning may be, that Timothy ſhould ſtrongly ſet forth the great bleſſings beſtowed on mankind through Chriſt, as they are revealed in the goſpel.

Ver. 2.—1. *What things* (See 1 Tim. vi. 20. note 1.) *thou haſt heard from me by many witneſſes.* Grotius thinks theſe *witneſſes* are the ancient prophets who foretold our Lord's coming in the fleſh; and particularly his death and reſurrection. But I rather think the witneſſes here ſpoken of, were the apoſtles and other eye-witneſſes who attended our Lord during his miniſtry on earth, and ſaw him alive after his reſurrection, to whoſe teſtimony St. Paul often appealed in the courſe of his preaching and converſation. See 1 Cor. xv 5.—8. Heb. ii. 3.—If this is the apoſtle's meaning, the things which Timothy had heard from him, were thoſe mentioned ver. 8. namely Chriſt's deſcent from David, and his reſurrection from the dead: Alſo the other articles of the goſpel, mentioned 1 Tim. vi. 20. note 1. for many of theſe being matters of fact, their credibility depends on the teſtimony of thoſe who were eye and ear witneſſes of them.—In our Bible, the tranſlation of the clauſe under conſideration is, *heard from me among many witneſſes*, meaning, I ſuppoſe, that Paul himſelf was one among many witneſſes, from whom Timothy had heard the things concerning Chriſt above-mentioned. But the tranſlation I have given is more proper,

2, *Theſe*, παραθȣ, *commit in truſt.* For this tranſlation of the Greek word, ſee 2 Tim. i. 12. note 3.—Though Chriſt promiſed that the gates of hell ſhould not prevail againſt his church, means are to be uſed by his ſervants for ſecuring it againſt the power of hell. And therefore St. Paul, by inſpiration, ordered the miniſters of the goſpel in every age to inſtruct a number of capable men, in the true goſpel doctrine, who were to preach that doctrine faithfully to others, who, in like manner were to deliver it in purity to their ſucceſſors. In obedience to this injunction, a ſucceſſion of teachers hath been perpetuated in the Chriſtian church, by whoſe labours the knowledge of the doctrines and precepts of true religion having been widely diffuſed, the morals,

2 And *what* things thou hast heard *from* me (διὰ, 113.) *by* many witnesses,[1] *these commit in trust*[2] to faithful men, who shall be *fit also* to teach others.

2 *And what things thou hast heard from me* concerning Christ, confirmed *by many witnesses* who saw and conversed with him, both before and after his resurrection, *these commit in trust to men of approved fidelity, who shall be fit also to teach* them to *others*, that the knowledge of them may be continued in the world to the end.

3 Thou, therefore, endure *evil*, as a good soldier of Jesus Christ. (See 1 Tim. i. 18. note.)

3 *Since thou must maintain the doctrine of Christ and commit it in purity to others, do thou endure* with constancy the *evils*, attending that service *as a good soldier of Jesus Christ*, that the teachers whom thou appointest may imitate thee.

4 No man *who* warreth entangleth himself

4 *No soldier engages in any of the businesses of this life, that* being con-

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morals, especially of the lower classes of mankind, who, till this order of teachers was established were exceedingly ignorant and profligate, have been greatly mended.—Farther, by placing the evidences of the gospel in a proper light, and by repelling the objections of infidels, the ministers of the gospel have maintained the Christian religion in the world, so that it hath continued and will continue to the end.—The gospel ministry therefore, being of divine institution, and admirably adapted to the necessities of mankind, he who undertaketh that function from just motives, and who exerciseth it with understanding and diligence, performs a work, most acceptable to Christ, and highly beneficial to the world.

Eusebius, E. H. l. 3. c. 4. speaking of the churches founded by Paul and Peter saith, "But how many, and who, having become genuine imitators of these" (apostles) "were esteemed fit to feed the churches founded by them, it is not easy to say; unless it be such as any one may easily collect from the writings of Paul."—If in the days of Eusebius the succession of pastors in the churches founded by the apostles was so uncertain, these successions must now be much more uncertain, considering the many ages which have elapsed since Eusebius wrote. Nevertheless, as in his time the authority of the ministry was not called in question, on account of the intrusions of pastors into particular churches without due warrant, so the authority of the ministry can as little be called in question now on that account, in regard it is no where promised in scripture, that the succession of pastors in the church should be uninterrupted.

affairs of *this* life, that he may pleaſe him who hath choſen him to be a ſoldier.

πραγματειαις, ἱνα τῳ ϛρατολογησαντι αρεσῃ.

5 And if a man alſo ſtrive for maſteries, *yet* is he not crowned except he ſtrive lawfully.

5 Εαν δε και αθλῃ τις, ȣ ϛεφανȣται εαν μη νομιμως αθλησῃ.

6 The huſbandman that laboureth muſt be firſt partaker of the fruits.

6 Τον κοπιωντα γεωργον δει πρωτον των καρπων μεταλαμϐανειν.

7 Conſider what I ſay; and the Lord give thee underſtanding in all things.

7 Νοει ἁ λεγω· δῳη γαρ σοι ὁ Κυριος συνεσιν εν πασι.

8 Remember that Jeſus Chriſt, of the ſeed of David, was raiſed from the dead, according to my goſpel:

8 Μνημονευε Ιησȣν Χριϛον εγηγερμενον εκ νεκρων, εκ σπερματος Δαϐιδ, κατα το ευαγγελιον μȣ·

Ver. 4. *Entangleth himſelf with the buſineſſes of this life.* In his note on his paſſage, Grotius hath ſhewed, that the legionary ſoldiers among the Romans, were not ſuffered to engage in agriculture, merchandiſe, mechanical employments, or any buſineſs which might divert them from their profeſſion. The apoſtle by applying the Roman law reſpecting ſoldiers to the miniſters of the goſpel, hath eſtabliſhed *a ſcripture canon*, whereby all who undertake the office of the miniſtry, are prohibited from following ſuch ſecular buſineſſes, as engroſs their attention and require much time to execute.

Ver. 5.—1. *If one contend in the games.* This is the proper ſignification of the word αθλῃ. Hence the combatants were called *athletes*.

2. *Unleſs he contend according to the laws.* One of the laws of the games was, that the combatants ſhould contend naked. But whether the apoſtle had that law in view here, and meant to inſinuate that the miniſters of the goſpel, while combating the excellent combat of faith, in thoſe times of perſecution, were to diveſt themſelves of the love and of the cares of the world, I will not pretend to ſay. The preceding verſe contains that ſentiment.

Ver. 6. *Labour before he partaketh.* The word πρωτον, is often uſed as an adverb, in which ſenſe I have taken it here, and have conſtrued the ſentence thus, δει τον γεωργον κοπιωντα πρωτον μεταλαμϐανειν των καρπων.

Ver. 8.—1. *Remember Jeſus Chriſt of the ſeed of David, raiſed from the dead.* Of the falſe teachers ſome, I ſuppoſe, were Greeks, or perſons addicted to the Grecian philoſophy; others were Jews, who retained many of their ancient prejudices. The Greeks had a great at-

with the *businesses* (τȣ, 71.) of *this* life, [1] that he may please him who hath chosen him to be a soldier.

stantly ready for action, *he may please him who hath chosen him to be a soldier*. The same rule ought a minister of the gospel to follow, that he may please Christ who hath called him.

5 And *also if one* (αϑλῃ) *contend in the games*, [1] *he is not* crowned *unless he contend according to the laws.* [2]

5 *And also, if one contend in the* Grecian *games, he is not crowned unless he contend according to the laws* of the combat. As little can thou expect to be rewarded, unless thou fulfil thy ministry in the manner prescribed by Christ.

6 *It becometh the husbandman to labour* (πρωτον) *before* [1] *he partaketh* of the fruits.

6 *It becometh the husbandman to labour* his field *before he partake of the fruits* of it. How much more oughtest thou to labour in the ministry, before thou art rewarded?

7 Consider what I say; (γαρ, 97.) and *may* the Lord give thee understanding in all things.

7 *Consider what I say* concerning the necessity of devoting thyself wholly to the ministry, and of enduring evil, *and may the Lord* Jesus *give thee a just discernment in all* religious *matters*.

8 Remember *Jesus* Christ of the seed of David, *raised* from the dead, [1] according to my gospel: [2]

8 Often *recollect* and preach, That *Jesus Christ really descended from David*, was *raised from the dead*, and thereby demonstrated to be the true Messiah, *according to gospel which I preach*.

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tachment to fables and allegories. This was the case with the Platonists more especially. Of the Jewish false teachers, two are mentioned by name in this chapter, ver. 17. who having denied the reality of Christ's resurrection, considered the doctrine of the resurrection as an allegory, and affirmed that it had already happened. See ver. 17. note. But to preserve himself and others from that error, Timothy was ordered often to recollect, and consequently to preach, the resurrection of Jesus Christ the true Messiah from the dead; because being a real resurrection, it was an example and proof and pledge of the resurrection of all the faithful, and of their obtaining the reward of eternal life promised to believers by Christ. See the Illustration prefixed to 1 Cor. xv.—Timothy was also to preach that Jesus Christ is of the seed of David, because that circumstance was as necessary as his resurrection, to his being the true Messiah, Isai. xi. 1.

 2. According

9 Wherein I ſuffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

9 Εν ῳ κακοπαθω μεχρι δεσμων, ὡς κακεργος· αλλ' ὁ λογος τε Θεε ε δεδεται.

10 Therefore I endure all things for the elect's ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory.

10 Δια τουτο παντα ὑπομενω δια τους εκλεκτους, ἱνα και αυτοι σωτηριας τυχωσι της εν Χριςῳ Ιησου, μετα δοξης αιωνιου.

11 *It is* a faithful ſaying, For if we be dead with *him*, we ſhall alſo live with *him*:

11 Πιςος ὁ λογος· ει γαρ συναπεθανομεν, και συζησομεν·

12 If we ſuffer, we ſhall alſo reign with *him*: if we deny *him*, he alſo will deny us:

12 Ει ὑπομενομεν, και συμβασιλευσομεν· ει αρνουμεθα, κακεινος αρνησεται ἡμας·

13 If ye believe not, *yet* he abideth faithful; he cannot deny himſelf.

13 Ει απιςουμεν, εκεινος πιςος μενει. Αρνησασθαι ἑαυτον ου δυναται.

14 Of theſe things put *them* in remembrance, char-

14 Ταυτα ὑπομιμνησκε, διαμαρτυρομενος ενωπιον του

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2. *According to my goſpel.* Euſebius, E. H. l. 3. c. 4. ſaith "it "was reported by ſome, That the goſpel according to Luke was "commonly meant by Paul, when writing as concerning a goſpel of "his own, he ſaith, *according to my goſpel.*" This however could not be his meaning in every inſtance where he uſeth that expreſſion. For we find it in ſome of his epiſtles which were written before Luke's goſpel was publiſhed. See Rom. ii. 16. xv. 25.

Ver. 9. *But the word of God is not bound.* This ſhort ſentence is a beautiful diſplay of the apoſtle's character. The evils which he was ſuffering for the goſpel, though great, he reckoned as nothing, becauſe of the joy which he felt from his perſuaſion that the honour of Chriſt and the happineſs of mankind would be promoted by his ſufferings; and becauſe he knew that all the oppoſition which infidels were making to the goſpel, would not hinder it from being preached and believed. They have bound me in chains, ſaid he, and may put me to death, but the word of God they cannot bind.—Not only the ſtrength of the apoſtle's reaſoning here, but the energy of his expreſſion is admirable.

9 (Εν ῳ 164.) *for which* I suffer *evil unto bonds, as a malefactor.* But the word of God is not bound.[1]

9 *For which* gospel *I suffer evil even to bonds, as a malefactor. But* though my enemies may bind me, *they cannot bind the word of God.* It will spread itself in spite of all opposition.

10 *For this cause I patiently bear* all things (δια, 112.) *on account of the elected*, that *they also* may obtain the salvation which IS *by* Christ Jesus, with eternal glory.

10 *For this cause I patiently bear all things, on account of the* Gentiles *elected* to be the people of God, (See 1 Pet. i. 1. note 3.) *that they also may obtain the salvation* from sin and death, *which is* procured *by Christ Jesus*, and which will be accompanied *with eternal glory.*

11 (Ὁ λογος, 71.) *This saying* IS *true*, (ει γαρ) *That if we die* with HIM,[1] we shall also live with HIM:

11 Suffering for Christ is not so great a misfortune as the world imagines; For *this affirmation is true, that if we die with Christ* as martyrs for religion, *we shall also live with him* eternally.

12 If we *suffer patiently*, we shall also reign[1] with HIM: If we deny HIM, he also will deny us. (See Mat. x. 33.)

12 *If* like Christ *we suffer* persecution *patiently, we shall also reign with him: But if*, when brought before kings and councils *we* from fear *deny our relation to him, he will*, at the judgment, *deny* that he knows *us.*

13 (Ει, 130. 2.) *Though we be unfaithful, he* abideth faithful. He cannot deny himself.

13 *Though we be unfaithful* in denying him, *he abideth faithful* to all his promises and threatenings. *He cannot act contrary to his own essential perfections.*

14 Put THEM in remembrance of these

14 *Put the Ephesians in mind of these great motives, earnestly testifying*

Ver. 11. *This saying is true, That if we die with him,* &c. Tillotson thought this a noted saying among the first Christians. But whether they had it by tradition from Christ, or whether it was in familiar use among the apostles, he could not determine. St. Paul introduces several remarkable sayings of his own in this manner, in order to excite attention.—The saying mentioned here, from whomsoever derived, was no doubt of singular use, in exciting the Christians of that age to the stedfast profession of their religion.

Ver. 12. *We shall also reign with him.* I do not think there is here any reference to the Millennium, as Benson fancies. In other passages of scripture, the future felicity of the righteous, is represented by their reigning with Christ, Rev. iii. 21.

ging *them* before the Lord that they ſtrive not about words to no profit, *but* to the ſubverting of the hearers.

Κυριου μη λογομαχειν, εις ουδεν χρησιμον, επι καταστροφη των ακουοντων.

15 Study to ſhew thyſelf approved unto God, a workman that needeth not to be aſhamed, rightly dividing the word of truth.

15 Σπουδασον σεαυτον δοκιμον παραστησαι τω Θεω εργατην ανεπαισχυντον, ορθοτομουντα τον λογον της αληθειας.

16 But ſhun profane *and* vain babblings; for they will increaſe unto more ungodlineſs.

16 Τας δε βεβηλους κενοφωνιας περιιστασο· επι πλειον γαρ προκοψουσιν ασεβειας·

17 And their word will eat as doeth a canker: of whom is Hymeneus and Philetus;

17 Και ὁ λογος αυτων ὡς γαγγραινα νομην ἑξει ὡν εστιν Ὑμεναιος και Φιλητος,

18 Who concerning the truth have erred, ſaying, That the reſurrection is paſt already; and overthrow the faith of ſome.

18 ὁιτινες περι την αληθειαν ηστοχησαν, λεγοντες την αναστασιν ηδη γεγονεναι· και, ανατρεπουσι την τινων πιστιν.

Ver. 14. *Not to fight about words.* Bengelius tranſlates, μη λογομαχειν, *not to fight with words.* The pernicious effects of thoſe diſputes about words are deſcribed 1 Tim, vi 4. *Whereof come envy, ſtriſe*, &c. —The ſame bad conſequences flow from moſt religious diſputes, as they are commonly managed; ſo that they tend to nothing but to the ſubverting of the faith and morals of thoſe who engage keenly in them. They ought therefore to be carefully avoided, agreeably to the apoſtle's advice.

Ver. 15. *Who rightly divideth.* Ορθοτομουντα, literally *who rightly cutteth up the word;* in alluſion to the action of the prieſt who opened and divided the ſacrifice: or rather, of one who carves at table, and diſtributes meat to the gueſts, according to their ages and their ſtate of health. In this manner the apoſtle himſelf divided the word to the Corinthians, 1 Cor. iii. 2. *Milk I gave you and not meat, for ye were not then able to bear it.* The Vulgate verſion paraphraſes this very well, *recte tractantem, rightly handling.*

Ver. 17. *Of whom are Hymeneus and Philetus.* The apoſtle mentions theſe two by name, as profane empty babblers, whom the faithful were to reſiſt, becauſe their errors were of the moſt dangerous nature: as is evident from the account which the apoſtle gives of them in

things, *earnestly testifying* TO THEM *in the presence of* the Lord, *not to fight* about words [1] *for nothing useful*, BUT (επι) to the subverting of the hearers.

15 *Strive to present* thyself *to* God *an approved unashamed* workman, *who* rightly *divideth* [1] the word of truth.

16 But profane *empty* babblings (περιϊστασο, *circumsiste*) *resist*, for they will increase *to* more ungodliness.

17 And their word will eat *as a gangrene:* of whom *are* Hymeneus and Philetus, [1]

18 who concerning the truth have erred, *affirming* that the resurrection *hath already happened*,[1] and *overturn* the faith of some.

to them in the presence of Christ, and as they shall answer to him, *not to fight about words*, (see 1 Tim. vi. 4. note 2.) as the Judaizers do, *to no manner of use*, *but to the subverting* of the faith and morals *of the hearers.*

15 *Strive to* behave so as at last thou mayest *present thyself to God*, *an approved unashamed workman*, *who* hath *rightly distributed the doctrine of the gospel* to all, according to their need.

16 *But irreligious empty declamations resist*, *for they* who use such discourses, *will increase to more ungodliness*; they will proceed to deny the most essential articles of the Christian faith.

17 *And their doctrine will eat*; will destroy the souls of men; *as a gangrene* destroys the body. *Of this sort* of ungodly talkers *are Hymeneus and Philetus*,

18 *who from the true Christian doctrine have wandered*, *affirming that the resurrection hath already happened*; *and* by this impious babbling, *have overturned the faith of some* concerning the resurrection of the body, and a future life in the body.

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in the next verse. And because *Hymeneus* in particular, had spoken disrespectfully of Christ, the apostle found it necessary to deliver him to Satan, 1 Tim. i. 20.—*Philetus* is mentioned no where else in scripture.—Perhaps these teachers denied that Jesus Christ came in the flesh, see 1 John iv. 2. consequently denied the reality both of his death and of his resurrection. See pref. to 1 John sect. 3.

Ver. 18. *Affirming that the resurrection hath already happened.* They affirmed that the only resurrection Christ promised was a spiritual resurrection from ignorance and error by believing the gospel: And that that resurrection having already happened, no other is to be expected. See Irenæus, lib. ii. c. 56. This doctrine the Judaizers founded, I suppose, on Christ's words, John v. 24, 25. where doubtless a spiritual resurrection is spoken of. But they overlooked the other parts of his discourse, ver. 28, 29. in which he promised expressly

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ, depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some

19 Ὁ μεντοι ςερεος θεμελιος τȣ Θεȣ ἑςηκεν, εχων την σφραγιδα ταυτην· Ἐγνω Κυριος τȣς οντας αὐτȣ· Και, Αποςητω απο αδικιας πας ὁ ονομαζων το ονομα Χριςȣ.

20 Εν μεγαλη δε οικιᾳ ȣκ εςι μονον σκευη χρυσα και αργυρα, αλλα και ξυ-

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ly the resurrection of the body.—By explaining the doctrine of the resurrection in a figurative sense, Hymeneus and Philetus endeavoured to recommend the gospel to the Greek philosophers, who considered the resurrection of the body, not only as impossible in itself, but as a thing highly disadvantageous, had it been possible. See pref. to 1 Cor. sect. 4. These Judaizers, however carried the matter farther than even the Greek philosophers. For being Sadducees who held that there is nothing in man but what is material, by denying the resurrection of the body, they denied the future existence of the man.—The heresy of Hymeneus was that which Irenæus ascribes to the Gnostics, lib. 2. c. 37. *Esse resurrectionem a mortuis agnitionem ejus, quæ ab ipsis dicitur veritatis.* This heresy seems afterwards to have been espoused by Marcion, who said, *non carni sed animæ resurrectionem esse credendum. We are not to believe the resurrection of the body, but of the soul.* Epiphanius Heres 42.

Ver. 19.—1. *Nevertheless* θεμελιος *the foundation of God standeth firm.* The apostle speaking of the temple of God, the Christian church consisting of believers, says Ephes ii. 20. *Ye are built upon τῳ θεμελιῳ the foundation of the apostles and prophets, Jesus Christ himself being the bottom corner stone.* Wherefore, it is probable, that by *the foundation of God* in this passage, he means *the apostles and prophets*, on whom, as on a foundation, the church is built. And when he told Timothy that *the foundation of God standeth firm*, his meaning is, that the apostles were so firmly placed as the foundation of the church, that they could not be removed by any attempts of those, who denied their inspiration and authority.—Because we find this expression, Heb. vi. 1. *Not laying again the foundation of repentance*, &c. Benson, by *the foundation of God*, understands the chief doctrines of the gospel. But I do not see how what follows, can be applied to doctrines.

2. *Having this seal.* In common language, *a seal* signifies, not only the seal itself with its inscription, but the figure that is made by the seal when impressed on some soft substance. *A seal*, in the sense, of *a figure with an inscription*, was no unusual thing on a foundation stone even in ancient times; Zech. iii. 9. *For behold the stone that I have laid*

19 (Μεντοι) Neverthelefs the foundation of God ftandeth *firm*,[1] having this feal,[2] *The Lord will make known them who* are his.[3] And, Let every one *who* nameth the name of Chrift, depart from iniquity.

19 Thefe falfe teachers, by denying the doctrine of the apoftles, make themfelves greater than the apoftles. *Neverthelefs* the apoftles being *the foundation of God's church* (Ephef. ii. 20.) *ftand firm* in that honourable place *having this infcription* as a confirmation of their authority, *The Lord will make known them who are his. And, Let every one who nameth the name of Chrift* as his Lord, *depart from wicked teachers*, left with them he be deftroyed.

20 But in a great houfe there are not only veffels of gold and of filver, but alfo of wood and of

20 Think it not ftrange that God permits wicked teachers to be in his church. *In a great houfe, there are not only veffels of gold and of filver, but*

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laid before Jofhua: upon one ftone fhall be feven eyes: Behold I will engrave the graving thereof.

3. *The Lord will make known them who are his*, &c. The apoftles and prophets, as the foundation ftones of the temple of God, the Chriftian church, have this infcription engraven upon them: *The Lord will make known them who are his.* Thefe are nearly the words which Mofes fpake to Korah and his company, who endeavoured to overturn his authority, Numb. xvi. 5. *The Lord will fhew who are his*; which the LXX. have tranflated as the apoftle hath done; εγνω Κυριος τους οντας αυτου. *The Lord will make known them who are his.* This infcription is faid to be written on *the foundation of God*, that is on the apoftles, and is called *a feal*, or confirmation of their authority, in allufion to the common ufe of feals.—The remaining part of the infcription, *Let every one who nameth the name of Chrift depart from iniquity*, is an allufion to the command which Mofes gave to the Ifraelites, Numb. xvi. 26. *Depart from the tents of thefe wicked men.*—The oppofition of the heretical teachers to the apoftles, was as real a rebellion againft God, as the oppofition of Korah and his company to Mofes, and was as certainly to be punifhed. Wherefore, to the fafety of the faithful, it was as neceffary that they fhould depart from thefe heretical teachers, as it was to the fafety of the Ifraelites, that they fhould depart from the tents of Korah and his accomplices. To fhew this, and to make the heretical teachers fenfible of the deftruction that was coming upon them, the apoftle reprefents a command, fimilar to that given by Mofes to the Ifraelites, as written on the apoftles the foundation ftones of the church of God: *let every one that nameth the name of Chrift depart from iniquity*, let them depart from wicked teachers, left they be involved in their punifhment.

Ver. 20.

to honour, and ſome to diſhonour.

λινα και οστρακινα· και ἁ μεν εις τιμην, ἁ δε εις ατιμιαν.

21 If a man, therefore, purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified, and meet for the maſter's uſe, *and* prepared unto every good work.

21 Εαν ουν τις εκκαθαρῃ ἑαυτον απο τουτων, εσται σκευος εις τιμην, ἡγιασμενον, και ευχρηστον τω δεσποτῃ, εις παν εργον αγαθον ἡτοιμασμενον.

22 Flee alſo youthful luſts: but follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart.

22 Τας δε νεωτερικας επιθυμιας φευγε· διωκε δε δικαιοσυνην, πιστιν, αγαπην, ειρηνην μετα των επικαλουμενων τον Κυριον εκ καθαρας καρδιας.

23 But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrifes.

23 Τας δε μωρας και απαιδευτους ζητησεις παραιτου, ειδως ὁτι γεννωσι μαχας.

24 And the ſervant of the Lord muſt not ſtrive;

24 Δουλον δε Κυριου ου δει μαχεσθαι, αλλ᾽ ηπιον

Ver. 20.—1. *And of earthen ware.* The word οστρακινα, denotes *veſſels of clay*, ſuch as potters make, and which are appropriated to meaner uſes, than thoſe made of gold and ſilver. They are called οστρακινα, becauſe being burnt in the fire, they are hard like ſhells.

2. *And ſome to diſhonour.* The application of the compariſon, begun in this verſe, is wanting, as in the compariſon Rom. v. 12. and other inſtances. But the member wanting here may be thus ſupplied: Juſt ſo in the church, which is the houſe of God, there are teachers of different characters and capacities; and ſome of them being faithful, are employed in the honourable work of leading men in the path of truth and goodneſs. But others, being unfaithful, are permitted to follow the diſhonourable occupation of ſeducing them who love error, that the approved may be manifeſt. See pref. ſect. 4. penult paragr. at the middle.

Ver. 22.—1. *Flee therefore youthful luſts.* The apoſtle does not mean ſenſual luſts only, but ambition, pride, love of power, raſhneſs, and obſtinacy; vices which ſome teachers who are free from ſenſual luſts are at little pains to avoid.—At the time this epiſtle was written,

earthen ware,[1] and some to honour, and some to dishonour.[2]

also of wood and of earthen ware, and some of these vessels are destined *to an honourable, and some to a dishonourable use*.

21 If *then* a man *will cleanse* himself *well* from these *things*, he *will* be a vessel *APPOINTED to* honour, sanctified, and *very profitable* for the master's use, *prepared for* every good work.

21 *If then a teacher will cleanse himself well from these things*, namely, from false doctrine, corrupt affections, and sinful actions, *he will be a vessel appointed to an honourable use* in the church, *consecrated, and very profitable for God's use who is the master* of the house or church, being *prepared for every good work*.

22 Flee (δε, 106.) *therefore* youthful lusts: But *pursue* righteousness,[2] faith, *love*, *AND* peace with them *who* call on the Lord *from* a pure heart.

22 *Flee therefore* those *youthful lusts* which young men placed over others are prone to indulge, and which render them unfit for the master's use. *But pursue righteousness, fidelity, love, and peace*, especially *with them who worship the Lord from a pure heart*.

23 (Δε) *Moreover* foolish and *untaught* questions (Tit. iii. 9.) *reject*, knowing that they *beget fightings*.

23 *Moreover*, those *foolish questions* which the Judaizers are so fond of, and *which were never proposed* by the apostles, *reject; knowing that they beget contentions*.

24 (Δε) And the servant of the Lord must

24 *And the servant of Christ must use no violent methods* with those he in-

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ten, Timothy being about 38 years of age, was in the season of life, which is most susceptible of ambition, pride, love of power, &c.

2. *But pursue righteousness*, &c. Human nature is so constituted, that what men are accustomed to, becomes pleasant, although at first it be disagreeable. The apostle's advice therefore may be considered as implying, that we should for the most part employ ourselves in the exercise of the virtues here mentioned, that we may acquire a relish for them, and not too frequently indulge ourselves even in innocent diversions and entertainments. For, "the mind may insensibly fall off "from the relish of virtuous actions, and by degrees exchange that "pleasure which it takes in the performance of its duty, for delights "of a much more inferior and unprofitable nature." Spectator, number 447.—The Judaizers seem to have been remarkably deficient in the virtues mentioned by the apostle, being men of immoral lives.

but be gentle unto all *men*, apt to teach, patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And *that* they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

ειναι προς παντας, διδακτικον, ανεξικακον·

25 Εν πραοτητι παιδευοντα τȣς αντιδιατιθεμενȣς· μηποτε δῳ αυτοις ὁ Θεος μετανοιαν εις επιγνωσιν αληθειας·

26 Και ανανηψωσιν εκ της τȣ διαβολȣ παγιδος, εζωγρημενοι ὑπ' αυτου εις το εκεινου θελημα.

Ver. 24. *And the servant of the Lord must not fight.* In this and the following verse, the apostle seems to have had Christ's example as a teacher in his eye, proposing it as a model to all who are employed in teaching. The virtues here mentioned our Lord generally exercised in teaching. Yet, on some occasions, he departed from his usual mildness, and with great severity reproved notorious sinners; such as the scribes and pharisees. In the same manner, the prophets and apostles, used strong speech in checking obstinate offenders; while those who shewed any candour and honesty in their opposition to the gospel, they instructed with the greatest meekness, agreeably to the canon mentioned, ver. 25.

Ver. 26. – 1. *And being*, &c. The translation which I have given of this verse, arises from pointing and construing it in the following manner: Και εξωγρημενοι ὑπ' αυτȣ εκ της παγιδος τȣ διαβολȣ, ανανηψωσιν εις το θελημα εκεινȣ. According to this construction, in which I have followed Benson, all the words of the sentence have their proper signification, particularly the two pronouns: for αυτȣ the relative, means *the servant of the Lord*, and εκεινȣ the demonstrative, refers to God mentioned ver. 15.

2. *Caught alive.* Ζωγρεω, denotes the action of a fisher or hunter who takes his prey alive, in opposition to one who kills it in order to catch it. This sense Benson hath proved by various examples. According to this sense of the word, it is used by the apostle with great propriety. For the purpose of the devil's ensnaring men, being to kill them, the servant of God, who takes the wicked alive out of his sn re, saves their life, by giving them an opportunity of escaping and returning to God.

3. *Out of the snare of the devil.* The snare of the devil, out of which the opposers of the gospel are to be taken alive by the servant of the Lord, signifies those prejudices, and errors, and habits of sensuality, which hindered both Jews and Gentiles in the first age, from attending to the evidences of the gospel.

4. *They*

not *fight*[1] but be gentle *towards* all men,[2] *fit* to teach, (see 1 Tim. iii. 2.) *patiently bearing evil:*

structs, *but must be gentle towards all men, shewing* an example of the meekness which he recommends: He must also be *able and desirous to teach, patiently bearing every kind of ill treatment.*

25 In meekness instructing those *who set themselves in opposition;* (μηποτε) If, *by any means,* God will give them repentance (εις) to the *acknowledgment of truth.*

25 Having the command of his own temper, he must *In meekness instruct those who set themselves in opposition* to the doctrines of the gospel, *if by any means God will give them a sense of their errors,* so as to bring them *to the acknowledgment of truth.*

26 *And being*[1] *caught alive*[2] *by him out of the snare*[3] *of the devil, they may awake* (εις) *to* DO *the will of God.*[4]

26 *And being caught alive by the servant of the Lord out of the toils of the devil,* in which they were sleeping through the intoxication of sin, *they may awake* from that intoxication, *to do the will of God* by believing and obeying the gospel.

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4. *They may awake to do the will of God.* The word ανανηψωσιν properly signifies to awake sober out of a deep sleep occasioned by drunkenness. In this passage wicked men are represented as asleep, or deprived of the use of their faculties through the intoxication of sensuality. During this sleep of their reason, they are caught in the toils of error by the devil. But being laid hold on by the servant of the Lord, they are taken alive out of that snare, by his representing to them the danger of their state, and are at length roused to do the will of God.—If to this construction and translation of this passage given above, it be objected, that εζωγρημενοι εκ παγιδος, is an uncommon phrase, I answer with Benson, it is not more uncommon, than ανανηψωσι εκ παγιδος, the phrase admitted by our translators.

CHAP. III.

View and Illustration of the Prediction concerning the Apostasy, and of the other Matters contained in this Chapter.

THE apostle, in the end of the preceding chapter, having informed Timothy, that for wise reasons false teachers were suffered to arise, he in the beginning of this chapter foretold, that in future times, through the pernicious influence of the corrupt doctrines propagated by false teachers, many in the Christian church, and among the rest the false teachers themselves, would become so wicked, that it would be dangerous to the faithful to live among them, ver. 1.—Men would be unmeasurably selfish, scandalously covetous of money, boasters of being high in favour with God, insolent on that account, blasphemers of God by the injurious representations which they would give of his character and will, disobedient to parents, ungrateful to benefactors, unholy in their dispositions, ver. 2.—without the affections natural to mankind, avowed covenant-breakers, slanderers of those who maintained the truth, immoderately addicted to venereal pleasures, furious against those who oppose their corrupt practices, having no love to good men, ver. 3.—betrayers of trusts, headstrong in their errors, swollen with pride, and lovers of pleasures more than lovers of God, ver. 4.—And to shew, that in this description the teachers of religion were comprehended, the apostle added, that the persons of whom he spake, in order to conceal their enormous wickedness, would make loud pretensions to superior sanctity; they were to have the outward appearance of godliness, but in practice they would deny its power. And because some teachers of this character were then beginning to shew themselves, the apostle ordered Timothy to avoid them, ver. 5.—Of this sort, he told him, those teachers were, who, on pretence of instructing the female part of families, introduced themselves into houses, and led captive silly women laden with sins, by assuming the direction of their conscience, ver. 6.—And who detained them in bondage, by keeping them always learning, and never leading them to the knowledge of the truth, ver. 7.

This part of the chapter is generally, and I think justly considered as a prediction of the apostasy from the true faith and practice of the gospel which early began to take place in the Christian church, but which was not carried to its height, till the Roman empire in the west was overturned by the incursions of

of the barbarous northern nations.—Of that apostasy St. Paul had prophesied twice before; namely 2 Theff. ii. 3.—12. and 1 Tim. iv. 1.—5. In the first of these passages, the blasphemous claims of the corrupters of Christianity in later ages, their feigned miracles, and other base arts by which they were to establish their usurped authority in the church, are described. In the second passage, the impious doctrines and superstitious practices which by virtue of that authority they were to introduce, are particularly set forth. But in this epistle, the influence of the ungodly doctrines and superstitious practices of the promoters of the apostasy, in corrupting the morals both of the teachers and of the people are foretold.—These three prophecies taken together, exhibit such a striking portrait of the characters, pretensions, and practices of the promoters of the apostasy, that no intelligent reader, who is acquainted with the history of the church, can doubt that the erroneous doctrines and superstitious practices which were early introduced, and which, under mistaken notions of sanctity, were supported by persons of the greatest reputation, are in these prophecies foretold to end in that monstrous fabric of spiritual tyranny which the bishops of Rome, assisted by their clergy, erected; and in that universal corruption of manners which it occasioned. As little can he doubt that the predictions of these evils recorded in scripture, were designed by the Spirit of God to convince the faithful in after times who were to be witnesses of the apostasy, that it had happened by the permission of God, who often makes the wickedness of men instrumental in accomplishing his greatest purposes.

Lest, however, the knowledge of that great and universal corruption which was to take place in the church, might have led Timothy and the brethren at Ephesus to fear, that the church would never recover from such a sad state, the apostle observed, that the opposition of the authors and promoters of the apostasy, to the truth, was of the same nature, and would end in the same manner as the opposition of Pharaoh's magicians to Moses. For as Jannes and Jambres resisted him by false miracles, so the promoters of the apostasy being men corrupted in mind, would resist the true doctrines of the gospel by feigned miracles and other base arts, ver. 8.—But they would not be permitted to go on in their deceits longer than the time determined. Their wicked practices would at length be made plain to the deluded themselves, as the wicked practices of Pharaoh's magicians were made plain both to the Israelites and to the Egyptians, ver. 9.—Then to shew what he had done for repressing error and wickedness in the world, the apostle appealed

pealed to Timothy's knowledge of his doctrine, manner of life, purpoſe in preaching, faith, long ſuffering, love, patience, perſecutions in various places, and deliverances. Wherefore, Timothy having been taught the true doctrines of the goſpel by the apoſtle; and being animated by his example to encounter danger, he was both qualified to detect and ſtrengthened to oppoſe error, ver. 10, 11.—Beſides, he was to conſider that all the faithful ſervants of Chriſt in the firſt age, were appointed to ſuffer perſecution, ver. 12.—Whereas evil men and falſe teachers, inſtead of ſuffering for the truth, will give up every article thereof, and become more and more corrupt; ſeducing not only others, but themſelves alſo, through their immoderate love of

Old Translation.

CHAP. III. 1 This know alſo, that in the laſt days perilous times ſhall come:

2 For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, falſe

Greek Text.

1 Τȣτο δε γινωσκε, ὁτι εν εσχαταις ἡμεραις ενϛησονται καιροι χαλεποι.

2 Εσονται γαρ ὁι ανθρωποι φιλαυτοι, φιλαργυροι, αλαζονες, ὑπερηφανοι, βλασφημοι, γονευσιν απειθεις, αχαριϛοι, ανοσιοι,

3 αϛοργοι, ασπονδοι, δι-

Ver. 1. *In latter days.* The phraſe εσχαταις ἡμεραις is the ſame with Gen. xlix. 1. εσχατων ἡμερων which ſignifies *future days*, or *time*, without marking whether theſe days were far off or near at hand. And therefore it does not ſignify *the laſt days* of the world, as in our Engliſh Bibles, but *future times* in general, being of the ſame import with ὑϛεροις χρονοις *latter times*, 1 Tim. iv. 1. where alſo the apoſtacy is foretold.

Ver. 2.—1. *For men will be.* The word *men* includes both teachers and people. The apoſtle ſeems to have had the teachers principally in his eye here; as is plain from ver. 6. where he repreſents them as *going into houſes, and leading captive ſi[illegible] women:* and verſe 8. where he likens them to *Jannes* and *Jambres*, on account of their reſiſting the truth, by the falſe miracles which they pretended to work.

2. *Self-lovers.* The extreme ſelfiſhneſs of the teachers of religion in future times, the apoſtle mentioned firſt of all in this prophecy, becauſe their other vices were to originate from, and terminate in ſelfiſhneſs.—The vices mentioned in this and the two following verſes, have always exiſted in the world. But being ſpoken of here as characteriſtical of the latter days, it implieth, that beſides being common in the latter

of gain, ver. 13.—In ſhort, the apoſtle ordered Timothy to maintain with firmneſs, the doctrine he had learned from him, knowing that he had learned it from an apoſtle of Chriſt, ver. 14.—and the rather that from his childhood he had been brought up in the knowledge of the Jewiſh ſcriptures, which, by leading him to believe on Chriſt were able to make him wiſe to ſalvation, ver. 15.—For theſe ſcriptures being given by the inſpiration of God, they are in all reſpects agreeable to the goſpel-revelation, and may be uſed profitably by Chriſtian miniſters, in teaching, correcting, and inſtructing their people in righteouſneſs, ver. 16.—Properly underſtood, therefore, the Jewiſh ſcriptures are of great uſe in fitting the Chriſtian preacher, for every part of his duty, ver. 17.

NEW TRANSLATION.	COMMENTARY.
CHAP. III. 1 (Τȣτο δε, 104.) This alſo know, that in *latter* days[1] perilous times *will* come.	CHAP. III. 1 Beſides what I formerly told thee concerning the apoſtaſy, 1 Ep. iv. 1. *This alſo know, that in the latter days*, through the extreme wickedneſs both of the teachers and of the people, *times dangerous* to live in *will come.*
2 For men[1] *will be ſelf-lovers*,[2] *money-lovers*,[3] boaſters, proud, blaſphemers, diſobedient to parents,[4] *ungrateful*, unholy.	2 *For men will be ſelfiſh, covetous of money, boaſters* of their being in favour with God, and *proud* on that account, *blaſphemers* of God by the injurious repreſentation which they give of him, *diſobedient to parents, ungrateful* to benefactors, *unholy*,
3 Without natural affection,[1] *covenant break-*	3 *Without natural affection*, avowed *covenant breakers, ſlanderers of*

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latter days, they would be openly avowed and defended.—Accordingly it is well known, that in the dark ages, the clergy defended all the enormities mentioned by the apoſtle, encouraged the people by their falſe doctrine to commit them, and went before them in the practice of theſe enormities.

3. *Money lovers.* The Romiſh clergy have carried their love of money to ſuch an height, that they pretend to ſell heaven for money, even to the wickedeſt of men, under the name of *indulgences.*

4. *Diſobedient to parents.* In the language of the Hebrews, *parents* ſignified ſuperiors of every denomination. The diſobedience of the Romiſh clergy to princes and magiſtrates, and even their dethroning princes, is well known. It may alſo ſignify, their encouraging children to become monks and nuns contrary to the will of their parents.

Ver. 3.—1. *Without natural affection.* The Romiſh clergy being forbidden to marry, can have neither wives nor children openly: So

accuſers, incontinent, fierce, deſpiſers of thoſe that are good,

αβολοι, ακρατεις, ανημεροι, αφιλαγαθοι,

4 Traitors, heady, high-minded, lovers of pleaſures more than lovers of God;

4 προδοται, προπετεις, τετυφωμενοι, φιληδονοι μαλλον η φιλοθεοι·

5 Having a form of godlineſs, but denying the power thereof: from ſuch turn away.

5 Εχοντες μορφωσιν ευσεβειας, την δε δυναμιν αυτης ηρνημενοι· και τουτους αποτρεπου.

6 For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with diverſe luſts;

6 Εκ τουτων γαρ εισιν οἱ ενδυνοντες εις τας οικιας, και αιχμαλωτευοντες τα γυναικαρια σεσωρευμενα ἁμαρτιαις, αγομενα επιθυμιαις ποικιλαις·

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are without the affections natural to mankind: At leaſt they dare not avow their having theſe affections.—It may likewiſe be meant of the laity who were to ſhut up their female children in nunneries, on pretence of ſuperior ſanctity; but in reality from intereſted motives.

2. *Covenant-breakers.* The Roman Catholic clergy have been remarkable covenant-breakers. For not long ago, they profeſſedly held it as a principle of religion, that no faith is to be kept with heretics; and ſet ſubjects free from their oaths of allegiance to their princes.—Or, ασπονδοι may ſignify, perſons who being offended will enter into no treaty of reconciliation: So it may be tranſlated *implacable*, as in Rom. i. 31.

3. *Slanderers.* The authors and abettors of the apoſtaſy, will impute all manner of crimes to thoſe who reſiſt their corruptions. How exactly this hath been fulfilled in the Romiſh clergy, all who are acquainted with their hiſtory know well.

Ver. 4.—1. *Betrayers.* Προδοται. If this word is tranſlated *traitors*, as in our Bible, it may ſignify, that they would deliver up their neareſt relations to death, who oppoſed their corruptions. See Mark xiii. 12.

2. *Lovers of pleaſures more than lovers of God.* It is obſervable that this deſcription begins with mentioning extreme ſelfiſhneſs as the root, and concludes with the exceſſive love of ſenſual pleaſure as the end, of all the corruptions that were to prevail in latter times. Hence we may learn, what a pernicious thing the exceſſive love of ſenſual pleaſure is. It hath been the ſource of thoſe monſtrous perverſions of religion, which took place among Chriſtians in the dark ages. And governed by it, many in every age deſtroy their health, their fortune, their reputation,

ers,[2] *ſlanderers*,[3] incontinent, ſierce, *without any love to good men*,

thoſe who oppoſe their corruptions, immoderately *addicted to venereal pleaſures*, *fierce* againſt their oppoſers, *without any love to good men* who maintain the truth,

4 *Betrayers*,[1] *headſtrong*, *puffed up*, (ſee 1 Tim. iii. 6. note 2.) lovers of pleaſures, more than lovers of God:[2]

4 *Betrayers* of truſts, *headſtrong* in whatever they undertake, *ſwollen* with pride, ſo that they will hearken to no advice, *lovers of* ſenſual *pleaſures more than lovers of God*.

5 Having a form of godlineſs, but denying the power *of it*. (Και, 204.) *Now* from *theſe* turn away.[1]

5 Theſe wicked teachers, in order to deceive their diſciples the more effectually, will *have an appearance of godlineſs*, by their care in performing the external duties of religion, *but they will* be utterly void of real piety. *Now* theſe turn away.

6 (Εκ τετων γαρ, 94.) Of theſe *indeed they* are, *who go* into houſes[1] and lead captive ſilly women laden with ſins, led away[2] *by* divers luſts;

6 *Of theſe* teachers *indeed they are who go into houſes*, and having the appearance of godlineſs, *take the direction of* the conſciences and purſes of *ignorant women*, who being *laden with ſins*, and *led away by divers luſts*, gladly embrace doctrines, which reconcile the practice of ſin with the hope of ſalvation.

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tation, the comfort of their families, and every thing valuable in life, for the ſake of gratifying their appetites.

Ver. 5. *From theſe turn away.* Some think the phraſe τετες αποτρεπε, may be tranſlated *theſe turn away*: turn out of the church, all teachers who have any reſemblance to the perſons I have mentioned. They are introducing the corruptions, which, in after times, their ſucceſſors will carry to the height I have deſcribed.

Ver. 6.—1. *Of theſe, indeed they are, who go into houſes, and lead captive ſilly women, &c.* This, with the two ſubſequent verſes, is thought by ſome a prophetical deſcription of the practices of the Romiſh monks and friars in the dark ages, who by hypocritical pretenſions to extraordinary ſanctity, and by auricular confeſſion and other wicked arts, deluded and corrupted their female votaries. But practices ſimilar to theſe began very early in the church, and by a gradual progreſs, were at length under the Romiſh hierarchy, formed into a regular ſyſtem of deceit. We may therefore ſuppoſe, that as in the prophecies which foretel the political ſtate of the world, ſo in the prophecies concerning the apoſtaſy in which its religious ſtate is repreſented, the general

 courſe

7 Ever learning, and never able to come to the knowledge of the truth.

7 Παντοτε μανθανοντα, και μηδεποτε εις επιγνωσιν αληθειας ελθειν δυναμενα.

8 Now, as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth: men of corrupt minds, reprobate concerning the faith.

8 Ὁν τροπον δε Ιαννης και Ιαμβρης αντεςησαν Μωυσει, ὑτως και ὑτοι ανθιςανται τη αληθεια, ανθρωποι κατεφθαρμενοι τον νυν, αδοκιμοι περι την πιςιν.

9 But they ſhall proceed no further; for their folly ſhall be manifeſt unto all *men*, as theirs alſo was.

9 Αλλ' ὑ προκοψυσιν επι πλειον· ἡ γαρ ανοια αυτων εκδηλος εςαι πασιν, ὡς και ἡ εκεινων εγενετο.

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courſe of things, through a ſucceſſion of ages is foretold, rather than the ſtate of things in any particular age. This I think will be allowed, when it is conſidered, that not the riſe only, but the progreſs and downfal of the apoſtaſy is foretold in theſe prophecies. So that their ſubject being a ſeries of things, which were to happen throughout a long courſe of years, and which were gradually to produce a widely extended and confirmed ſtate of corruption in the church, there is no reaſon for limiting their fulfilment to any particular period.

2. *Led away by divers luſts.* The word, αγομενα, *led away*, being properly applied to beaſts who are led in halters whitherſoever their owners pleaſe, it ſignifies that theſe women were ſlaves to their luſts.

Ver. 8.—1. *Jannes and Jambres.* It is generally believed that theſe were Pharaoh's chief magicians, whoſe names, though not recorded by Moſes, being handed down by tradition, are preſerved in Jonathan's Chaldee paraphraſe on Exod. vii. 11. and on Numb. xxii. 22. In the latter paſſage, theſe two magicians are abſurdly ſaid to have been Balaam's ſervants.—Jannes and Jambres are mentioned likewiſe by Numenius the Pythagorean, as Origen informs us, Cont. Celſ. Lib. 4. p. 198, 199. Spencer's edit.

2. *Reſiſted Moſes.* We are told, Exod. vii. 11. 22. that Pharaoh's magicians imitated three of Moſes' miracles, *by their inchantments*, incantationibus; that is, by repeating a form of words known only to themſelves, in which they invoked certain demons, and, as they fancied, conſtrained them to do the thing deſired. By thus pretending to work miracles equal to thoſe of Moſes, they reſiſted him in his attempt to perſuade Pharaoh, to let the Iſraelites go.

3. *So theſe alſo reſiſt the truth.* Reſiſt the truth in the manner Jannes and Jambres reſiſted Moſes; namely, by falſe miracles. In the early ages the heretical teachers were much addicted to the ſtudy of magic. Clem. Alexand. Strom. Lib. v. p. 104. tells us, that ſome of the

Gnoſtics

7 *Always* learning, *but* never able to come to the knowledge *of truth.*

7 These are devoted to the false teachers, on pretence of *always learning; but* they are *never able to come to the knowledge of truth*, because their teachers industriously hide it from them.

8 (Δε) Now *in the manner that* Jannes and Jambres[1] *resisted* Moses,[2] *so these* also resist[3] the truth: Men *wholly corrupted IN mind, undiscerning*[4] concerning the faith.

8 *Now, in the manner that Jannes and Jambres resisted Moses, so* by false miracles (ver. 13.) *these* teachers *also*, contrary to their conscience, will *resist the truth*; being *men wholly corrupted in mind*, and *utterly incapable of discerning the* true *faith* of the gospel.

9 *However* they shall *not proceed* farther.[1] For their *foolishness*[2] shall be *very plain to all*, as their's also was.[3]

9 *However*, after deluding mankind for a while, *they shall not proceed farther. For their imposture shall be* made *very plain to all; as the imposture of Pharaoh's magicians also was* to the Israelites, and even to the Egyptians themselves.

Gnostics pretended to have the secret books of Zoroaster. We know likewise that, in later times, the monks and friars were great pretenders to miracles. Hence they are called, ver. 13. γοητες, *magicians*. The apostle therefore, in prophesying of the heretical teachers, who were to arise in the church in after times, with great propriety compared them, both in their character and punishment, to Pharaoh's magicians.

4. *Undiscerning concerning the faith.* As Rom. i. 28. Αδοκιμον νουν, signifies a mind incapable of distinguishing right from wrong, Αδοκιμοι, in this passage may signify persons incapable of distinguishing truth from falsehood; consequently incapable of discerning the true doctrines of the gospel.

Ver. 9.—1. *However, they shall not proceed farther.* How exactly the whole of this prophecy hath been fulfilled, they know who are acquainted with the history of the ancient heretics, and of the Romish church, and of the reformation.

2. *For their foolishness shall be very plain to all.* Ανοια: Their want of understanding. The apostle might justly call the errors of the authors of the apostasy, and the base arts by which they established their authority, *foolishness*, because though they thought themselves superlatively wise, in the methods which they devised for obtaining power and wealth, their doctrines and practices were as void of reason, as are the imaginations and actions of fools.—Or, *foolishness* here may signify *imposture*.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience,

10 Συ δε παρηκολουθηκας μου τῃ διδασκαλιᾳ, τῃ αγωγῃ, τῃ προθεσει, τῃ πιστει, τῃ μακροθυμιᾳ, τῃ αγαπῃ, τῃ ὑπομονῃ,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.

11 τοις διωγμοις, τοις παθημασιν, οἱα μοι εγενετο εν Αντιοχειᾳ, εν Ικονιῳ, εν Λυστροις. οἱους διωγμους υπηνεγκα, και εκ παντων με ερρυσατο ὁ Κυριος.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

12 Και παντες δε οἱ θελοντες ευσεβως ζην εν Χριστῳ Ιησου, διωχθησονται·

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

13 Πονηροι δε ανθρωποι και γοητες προκοψουσιν επι το χειρον, πλανωντες και πλανωμενοι.

14 But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned *them*;

14 Συ δε μενε εν οἱς εμαθες και επιστωθης, ειδως παρα τινος εμαθες·

3. *As theirs also was*. The vile arts by which the corrupters of Christianity established their errors being discovered, their folly and wickedness shall be very plain to the people, even as the folly and wickedness of Pharaoh's magicians was made plain to the Israelites, by the stop which God put to their enchantments. And thus the truth being set in a more clear light, the wisdom and righteousness of God in permitting these corruptions to take place for a while, will be demonstrated.

Ver. 10. *Hast fully known*. The word παρακολουθειν, is applied to one who follows another in walking, so as to keep pace with him. Metaphorically it signifies, to attain the complete knowledge of a thing. In this sense it is used, Luke i. 3.

Ver. 11. *In Lystra*. Timothy being a native of Lystra, and the apostle's disciple and companion, when the apostle was stoned in that city and dragged out of the street as one dead, he may, as Benson supposes, have been present on that occasion, and may have been one of those who stood round him when he revived, Acts xiv. 20.

10 But thou haft fully known[1] my doctrine, manner of life, purpofe, faith, *meeknefs*, love, patience,

10 *But*, what I have done for detecting and oppofing deceivers, *thou* knoweft, who *haft fully known my doctrine, manner of life, purpofe* in preaching, *fortitude* in danger, *meeknefs* under provocation, *love* to mankind, *patience* under fufferings,

11 Perfecutions, *fufferings, fuch as befel me in* Antioch, *in* Iconium, *in* Lyftra:[1] *fuch* perfecutions I endured; but out of THEM all the Lord delivered me.

11 *Perfecutions* and *fufferings, fuch as befel me in Antioch*, (Acts xiii. 50.) *in Iconium*, (Acts xiv. 2. 5, 6.) *in Lyftra*, where I was ftoned and left as dead: (Acts xiv. 19, 20.) *Such perfecutions I endured; but out of them all the Lord* Jefus *delivered me.*

12 (Και παντες δε, 107.) *And all indeed who wifh to live* godly in Chrift Jefus, *fhall be perfecuted.*

12 I do not complain of my fufferings, as if I was the only perfecuted fervant of Chrift. *All indeed who wifh to live godly in the Chriftian church, fhall be perfecuted* in this age.

13 (Πονηροι δε, 103.) *Now wicked* men and (γοητες) *forcerers*,[1] *will* wax worfe and worfe, deceiving and being deceived.

13 *Now* the *wicked teachers and forcerers*, of whom I fpeak, who by falfe miracles feduce the people, *will for a while wax worfe and worfe, deceiving* others *and being deceived* themfelves, till they are ftopped, ver. 9.

14 But continue thou in the things which thou haft learned, and *WITH WHICH thou haft been intrufted*,[1] knowing from whom thou haft learned THEM:

14 *But* inftead of acting like thefe wicked teachers, *continue thou* in the belief of *the things which thou haft learned, and with which thou haft been intrufted, knowing from whom thou haft learned them*; even from me an infpired apoftle:

Ver. 13. *But wicked men and forcerers.* Γοητες. This word properly denotes, *forcerers, inchanters, magicians*, who deceiving the vulgar by falfe miracles, make them believe what they pleafe.—The apoftles gave to the falfe teachers, who introduced and continued the apoftafy, the name of *forcerers*, with great propriety, and termed their vile arts, *forceries*, Rev. xviii. 23. becaufe they were to refift the truth in the very manner Pharaoh's magicians refifted Mofes. For, as St. Paul told the Theffalonians, 2 Epift. ii. 9. their *coming* was to be *after the inworking of Satan, with all power, and figns, and miracles of falfehood*, 10. *and with all the deceit of unrighteoufnefs* —In ver. 9. the apoftle had foretold that a ftop would be put to their delufions. Here he foretels that they themfelves would not be reclaimed.

Ver. 14. *Thou haft been intrufted.* That this is the true tranflation of the word, επιςωθης, appears from Gal. ii. 7. *When they faw*, οτι πεπιςευμαι,

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, thoroughly

15 Και ὁτι απο βρεφȣς τα ἱερα γραμματα οιδας, τα δυναμενα σε σοφισαι εις σωτηριαν, δια πιςεως της εν Χριςω Ιησȣ.

16 Πασα γραφη θεοπνευςος, και ωφελιμος προς διδασκαλιαν, προς ελεγχον, προς επανορθωσιν, προς παιδειαν την εν δικαιοσυνη.

17 Ἱνα αρτιος ῃ ὁ τȣ Θεȣ

πιςευμαι, *that I was intrusted with the gospel of the uncircumcision.*—1 Tim. i. 11. *The gospel of the blessed God, with which* επιςευθην, *I am intrusted.*

Ver. 15. *Hast known the sacred scriptures.* The apostle calls the writings of the Old Testament *sacred*, because of their divine inspiration, mentioned ver. 16.—Timothy's mother and grandmother being Jewish women of great piety, had trained him up from his childhood in the knowledge and belief of the writings of Moses and the prophets. And their care in thus instructing him, being commended by the apostle, it shews us that little children ought to be made acquainted with the scriptures as early as possible; and that they may derive much benefit even from that imperfect knowledge of the scriptures and of the principles of religion, which they are capable of attaining in their tenderest years. See 2 Tim. i. 5. note.

Ver. 16.—1. *The whole scripture.* Here, as the critics observe, πασα is put for ὁλη.—The word *scripture* without any epithet, is used to denote the writings of Moses and the Prophets, Matth. xxii. 29. John v. 39. x. 35. But in the commentary I have added the epithet *sacred* from verse 15, to shew the unlearned reader, that the apostle is speaking of those writings only which the Jews esteemed of divine authority.

2. *Is divinely inspired.* Grotius translates this, *all divinely inspired scripture, is even profitable;* or, *is certainly profitable,* &c. But, his translation, though framed to comprehend the writings of the evangelists and apostles, is rather forced; because the discourse is concerning the Jewish scriptures only. It is however abundantly just as a translation of the Greek text.

3. *And is profitable for teaching.* Διδασκαλιαν, signifies the *act*, or *office of teaching*, Rom xii. 7. 1 Tim. iv. 13. v. 17. Tit. i. 9. ii. 7.

4. *For confutation.* The word ελεγχον, comes from ελεγχειν *to confute*, 2 Tim. iv. 2. Titus i. 9. So may properly be translated *confutation.*—Benson's note on this passage is; "As to the inspiration "of the books of the Old Testament I find two opinions. 1. That "the writers of the several books had all the thoughts, and even the

"very

15 And that from a child thou hast known the *sacred* scriptures, [1] which are able to make thee wise *to* salvation, *by the* faith which is in Christ Jesus.

15 *And that from thy childhood thou hast known the sacred scriptures, which* having foretold the doctrine, miracles, death, resurrection, and ascension of the Christ, exactly as they have come to pass, *are able to make thee wise to salvation, by* confirming thee in *the faith which hath Christ Jesus for its object.*

16 *The whole* scripture [1] is *divinely inspired,* [2] and is profitable for *teaching,* [3] *for confutation,* [4] for correction, for instruction in righteousness.

16 I am calumniated as contradicting Moses and the prophets. But I believe, That *the whole* sacred *scripture is divinely inspired, and is profitable for teaching* the doctrines of the gospel, *for confuting* those who err therefrom, *for correcting* those who sin, and *for instructing* all in righteousness.

17 That the man of God may be perfect, *AND*

17 *That the Christian minister,* by the light derived from the Jewish

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" very words suggested to them by the Spirit of God: And that " they were the penmen of the Spirit, to commit to writing just what " he dictated.—2. Others think with more latitude; and allow in- " deed that Moses received *the Law* from God; and that the pro- " phets were inspired by the Spirit, to foretel future events which lay " out of the reach of human foresight. But that they were left to " express themselves in their own words and phrases; in which they " give a faithful account of what the Spirit dictated to them. 2 Pet. " i. 20. 21. But as to what was handed down by authentic tradi- " tion; or the facts with which they themselves were thoroughly ac- " quainted, they could, as faithful historians, commit them to writ- " ing, and that without any extraordinary inspiration. And their ac- " count, as far as our present copies are exact, may be depended upon " as satisfactory and authentic." He adds, " If the Spirit presided, " strengthened their memories, and preserved them from mistakes, this " last opinion may not be much amiss." See 1 Cor. ii. 13. note 1. 2 Tim. i. 13. note 2. and Ess. 1. note 2.

Ver. 17. *That the man of God* (See 1 Tim. vi. 11. note.) *may be perfect,* &c. The apostle's encomium on the Jewish scriptures consists of two parts. Their divine inspiration, and their usefulness for illustrating the gospel revelation; so that a Christian minister, who rightly understands them, is thereby well fitted for every part of his work. Our Lord also on various occasions bare testimony to the Jewish scriptures, and to their connexion with the gospel. Luke xxiv. 27. *And beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.* Also he commanded his disciples to *search these scriptures, because they testified of him,* John v. 39. see ver. 46. What then are we to think of those teachers, who are at so much

furnished unto all good works. | ανθρωπος, προς παν εργον αγαθον εξηρτισμενος.

much pains to disjoin the Christian revelation from the Jewish, as if the latter were not of divine original, and had no connexion with the gospel; and instead of illustrating and confirming the gospel, were rather an encumbrance to it?—In this encomium of the Jewish scriptures the duties of a Christian minister are declared to be, 1. To teach the people the true doctrine of the gospel. 2. To confute all errors contrary to true doctrine. 3. To correct, by proper admonitions, reproofs, and censures,

CHAP. IV.

View and Illustration of the Solemn Charge given to Timothy in this Chapter.

HAVING in the preceding chapter explained to Timothy the duties of his office as an evangelist, the apostle now solemnly charged him in the presence of God, and of the Lord Jesus Christ, who is to judge the living and the dead at his second coming, to be diligent and faithful in all the duties of his ministry, by preaching true doctrine, confuting gainsayers, rebuking sinners, and exhorting, both the teachers and the people under his care, to behave properly in every respect, ver. 1, 2. —because the time was approaching in which the people would not endure wholesome doctrine; but having itching ears which required to be tickled with the elegancies of language, would for that purpose multiply to themselves teachers, ver. 3.—and would listen to fables, loathing the solid doctrine of the gospel, ver. 4.—Next he exhorted Timothy to watch at all times to oppose the entrance of false doctrine and corrupt practices, without being intimidated by the evils to which he might expose himself by his fidelity; and to do the work of an evangelist in such a manner as to shew himself an approved minister of Christ, ver. 5.

Old Translation.	Greek Text.
CHAP. IV. 1 I charge *thee*, therefore, before God,	1 Διαμαρτυρομαι ουν εγω ενωπιον του Θεου, και του

thoroughly *fitted for every good work.*

revelation, *may be perfect* in the knowledge of the things he is appointed to teach, *and thoroughly fitted for* discharging *every* part of the *good work* he is engaged in.

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censures, those who openly transgress the precepts of the gospel. 4. To direct and encourage all to follow a righteous course of life.—Lastly, in this encomium of the Jewish scriptures the apostle contradicted the Judaizers, who affirmed that the law was contrary to the gospel.

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ver. 5.—Then told him, that he was thus earnest in his exhortations to him, because the time of his departure was come, ver. 6.—and because he himself had combated the good combat, had finished the race, and had all along preserved the faith pure, ver. 7.—and was to be rewarded as a conqueror in the good combat, with a crown of righteousness by Christ the righteous judge of the world; so that if Timothy proved equally courageous and faithful in discharging the duties of his ministry, he might expect the same reward from Christ, who will bestow a crown of righteousness on all, who, conscious of their own integrity, long for his appearing to judge the world, ver. 8.

In the remaining part of the chapter, the apostle gave Timothy a particular account of his own affairs, and of the behaviour both of his friends and enemies, ver. 9.—18.—Then desired him to salute Prisca and Aquila, and the family of Onesiphorus, ver. 19.—And because he had left Erastus at Corinth, and Trophimus at Miletus, and all his assistants had fled from the city, he begged him to come to Rome before winter. Then gave him the salutations of Eubulus, Pudens, Linus and Claudia, Christians of singular eminence, and the salutations of all the brethren in Rome, with whom he was allowed to have any intercourse, ver. 20, 21.—and concluded with giving him, and the brethren at Ephesus, his apostolical benediction, ver. 22.

New Translation.

CHAP. IV. 1 I charge THEE, therefore, *in the*

Commentary.

CHAP. IV. 1 I have fully instructed thee in thy duty, and thou

and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing and his kingdom.

Κυριȣ Ιησȣ Χριςȣ τȣ μελλοντ☉ κρινειν ζωντας και νεκρȣς κατα την επιφανειαν αυτȣ και την βασιλειαν αυτȣ·

2 Preach the word; be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort, with all long-ſuffering and doctrine.

2 Κηρυξον τον λογον, επιςηθι ευκαιρως, ακαιρως· ελεγξον, επιτιμησον, παρακαλεσον εν παση μακροθυμια και διδαχη.

3 For the time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears;

3 Εςαι γαρ καιρ☉ ὁτε της ὑγιαινȣσης διδασκαλιας ȣκ ανεξονται· αλλα κατα τας επιθυμιας τας ιδιας ἑαυτοις επισωρευσȣσι διδασκαλȣς, κνηθομενοι την ακοην·

Ver. 1. *In the preſence of God, and of the Lord Jeſus Chriſt.* The perſons in whoſe preſence the apoſtle gave this charge, Timothy could not but exceedingly revere, as they were always preſent with him beholding his conduct, and were to be his judges at the laſt day.—This ſolemn charge the apoſtle gave to Timothy, not becauſe he ſuſpected him of any unfaithfulneſs, but to ſhew his own extreme ſolicitude for the preſervation of true doctrine, and for the proſperity of the church of Chriſt; alſo to leave on record an injunction to the miniſters of Chriſt in ſucceeding ages, to be faithful and diligent in all the duties of their function. They ought therefore to conſider it with attention, and ſhould make a due application of it to themſelves.

Ver. 2. *With all long ſuffering.* This virtue the apoſtle often recommended to Timothy 2 Tim. ii. 20. iii. 16.; whereas in directing Titus how to teach, he does not mention *long-ſuffering* or patience. Perhaps Timothy being younger than Titus, was of a more ardent ſpirit which needed to be reſtrained. Or as Benſon ſuſpects, the obſtinacy of the perſons with whom Titus had to do, might occaſion this difference in the apoſtle's exhortations.

Ver. 3.—1. *For there will be a time.* The apoſtle means the time in which the apoſtaſy would work more effectually than it was then doing. He therefore deſired Timothy to be diligent in preaching, while he might be heard.

2. *When they will not endure wholeſome teaching.* This prophetic deſcription of the temper of Chriſtians during the apoſtaſy, hath been verified

presence of God, and *of* the Lord Jesus Christ,[1] who *will* judge *the living*, (1 Thess. iv. 15.) and the dead, (κατα) at his appearing and his kingdom:

art well acquainted with the Jewish scriptures, in which the gospel is both explained and confirmed; *I charge thee therefore in the presence of God, and of the Lord Jesus Christ, who will judge the living and the dead at his* second *appearing, when his kingdom* shall be displayed in all its glory:

2 Preach the word; Be instant in season, out of season; *Confute*, rebuke, exhort with all long-suffering,[1] (και διδαχη, 210. 39.) *when teaching*.

2 *Preach the gospel doctrine* in purity; *Be constant and earnest* in preaching it, *whether it be seasonable or unseasonable to* thyself; *Confute* false teachers, *rebuke* sinners, *exhort* all under thy care, *with the greatest patience when teaching* them.

3 For *there* will *be a time*,[1] when they will not endure *wholesome teaching*,[2] but having itching ears, *they will according to* their own lusts heap *up* to themselves teachers;[3]

3 Thou oughtest to be very faithful and diligent in these duties now, *For there will be a time when the people will not endure wholesome teaching, but having itching ears* which must be tickled, *they will, by the motions of their own peculiar lusts, multiply to themselves teachers*, who to gain their favour will sooth them in their vices.

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verified to an astonishing degree. For then the generality of the people nauseated the wholesome doctrines of true piety and sound morality, inculcated in the gospel: Then the monks and friars, in all their sermons, spake of nothing but of miracles performed at the tombs of martyrs and confessors, or, by their relicts: And then the people delighted to hear nothing from their teachers but *fables* of that sort, as the apostle foretold, ver. 4. because by these they were confirmed in the belief that the superstitious practices which their teachers recommended, would procure them the pardon of their sins, however atrocious, and admission into heaven, notwithstanding they continued in sin to the end of their lives. See 1 Tim. iv. 2 note 1.

3. *According to their own lusts, heap up to themselves teachers.* Some have quoted this text as a proof that the people ought not to have the choice of their own ministers. And it must be acknowledged, than when the people are of the character here described, such a power would be most hurtful to them.—In the expression, *heap up themselves teachers according to their lusts*, it is insinuated, 1. That the people would choose those teachers whose doctrines rendered *the gratification of their lusts* consistent with their hope of salvation. 2. That there would

4 And they ſhall turn away *their* ears from the truth, and ſhall be turned unto fables.

4 Και απο μεν της αληθειας την ακοην αποςρεψουσιν, επι δε τȢς μυθȢς εκτραπησονται.

5 But watch thou in all things, endure afflictions, do the work of an evangeliſt, make full proof of thy miniſtry.

5 Συ δε νηφε εν πασι, κακοπαθησον, εργον ποιησον ευαγγελιςȢ, την διακονιαν σȢ πληροφορησον.

6 For I am now ready to be offered, and the time of my departure is at hand.

6 Εγω γαρ ηδη σπενδομαι, και ὁ καιρȣ της εμης αναλυσεως εφεςηκε.

7 I have fought a good fight, I have finiſhed *my* courſe, I have kept the faith:

7 Τον αγωνα τον καλον ηγωνισμαι, τον δρομον τετελεκα, την πιςιν τετηρηκα.

8 Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.

8 Λοιπον αποκειται μοι ὁ της δικαιοσυνης ςεφανȣ, ὁν αποδωσει μοι ὁ Κυριȣ εν εκεινη τη ἡμερα, ὁ δικαιος κριτης· Ȣ μονον δε εμοι, αλλα και πασι τοις ηγαπηκοσι την επιφανειαν αυτȢ.

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would be a great number of this ſort of corrupt teachers in the church, in the time of the apoſtaſy.

Ver. 6. *I am already poured out.* This the apoſtle ſaid, becauſe, as he told the Philippians, chap. ii. 17. he conſidered the ſhedding of his blood as neceſſary to the completing the ſacrifice and ſervice of the faith of the Gentiles.—Some think the word σπενδομαι may be tranſlated *I am poured upon;* in alluſion to the cuſtom of pouring wine on the head of the animal to be ſacrificed, immediately before it was ſlain: So that by this expreſſion the apoſtle intimated, that he was ſoon to be put to death.

Ver. 7. *I have finiſhed the race.* The apoſtle likens his labour in the goſpel, not only to the combat of wreſtling, but to that of the race, which alſo was one of the Olympic exerciſes.

Ver. 8. *A crown of righteouſneſs.* Having compared his labours as an apoſtle, to the exertions of the combatants in the games, he repreſents his reward under the idea of a crown; becauſe that was the reward beſtowed on the victors in theſe combats. See 1 Cor. ix. 25. note

4 *And from the truth indeed* they *will* turn away THEIR ears, *and be turned aside to* fables.

4 *And* thus *indeed they will turn away their ears from the true doctrine* of the gospel, *and*, by their teachers, *they will be turned aside to* believe *fables*, concerning miracles wrought in support of the greatest errors.

5 But watch thou *at all TIMES ; bear evil treatment ;* do the work of an evangelist ; *fully perform thy* ministry. (See ver. 17. note 1.)

5 *But watch thou at all times*, and withstand the beginnings of these corruptions ; *Patiently bear* the *ill treatment* which the enemies of the gospel will give thee : *Do the work of an evangelist* diligently ; *Fully perform* the duties of *thy ministry*.

6 For I am *already poured out*,[1] and the time of my departure *hath come*.

6 *For* the church is soon to lose the benefit of my ministry : *I am already poured out* on the sacrifice of the faith of the Gentiles, *and the time of my departure hath come*.

7 (Τον αγωνα τον καλον ηγωνισμαι) I have *combated the* good *combat*, I have finished *the race*,[1] I have *preserved the faith*.

7 *I have combated the good combat* of faith, (1 Tim. vi. 12.) *I have finished the race* of an apostle, *I have preserved* the *faith* uncorrupted, for which I have combated.

8 Henceforth there is laid *aside* for me a crown of righteousness,[1] (Philip. iii. 14. note 2.) which the Lord, the righteous judge, *will deliver to* me at that day, and not to me only, but *to* all them also *who* love his appearing.

8 All fears of death vanish when I think of the glorious reward which awaits me. *Henceforth there is laid aside for me a crown*, not of olive leaves, but *of righteousness*, *which*, with all its honours and privileges, *the Lord* Jesus *the righteous judge will deliver to me at the last day ; and not to me only, but to all them also who* like me, conscious that they have served him faithfully, *long* for *his appearing to judge the world*.

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note 2. It was not however a crown of leaves, like theirs, but of *righteousness*, which Christ was to bestow on him, by counting his faith to him for righteousness.—According to the apostle's representation, this crown, though laid aside for him, was not to be bestowed on him, even at death. It was to be given him at the day of Christ's appearing to judge the world ; and in consequence of his being judged and acquitted by Christ.

Ver. 9.

9 Do thy diligence to come ſhortly unto me:

9 Σπȣδασον ελθειν προς με ταχεως·

10 For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica; Creſcens to Galatia, Titus unto Dalmatia.

10 Δημας γαρ με εγκατελιπεν, αγαπησας τον νυν αιωνα, και επορευθη εις Θεσσαλονικην· Κρησκης εις Γαλατιαν, Τιτος εις Δαλματιαν.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the miniſtry.

11 Λȣκας εςι μονος μετ' εμȣ. Μαρκον αναλαβων, αγε μετα σεαυτȣ· εςι γαρ μοι ευχρηςος εις διακονιαν.

12 And Tychicus have I ſent to Epheſus.

12 Τυχικον δε απεςειλα εις Εφεσον.

Ver. 9. *Make haſte to come to me ſoon.* The apoſtle, now about to leave the world, wiſhed to enjoy Timothy's company and converſation for a little while. He deſired this viſit likewiſe on Timothy's own account, that he might give him his dying advice and bleſſing; and that by his example, Timothy might be ſtrengthened to ſuffer death courageouſly, when called to do ſo. Accordingly it is ſaid by ſome that Timothy actually ſuffered martyrdom at Epheſus.

Ver. 10.—1. *Demas having loved the preſent world hath forſaken me, and is gone into Theſſalonica.* By calling the departure of Demas to Theſſalonica, a *forſaking him*, the apoſtle intimates that he departed without his permiſſion.—This perſon is generally ſuppoſed to have been the Demas, who ſent his ſalutation to the Coloſſians, chap. iv. 14. And, becauſe in mentioning that ſalutation the apoſtle did not accompany it with any mark of his eſteem, as he did in mentioning the ſalutation of Luke, which was ſent at the ſame time, Col. iv. 14. Bengelius conjectures, that Demas was the apoſtle's amanuenſis in writing his epiſtle to the Coloſſians. But he may have avoided commending Demas to the Coloſſians, if at that time he obſerved ſomething in his character which he did not approve. His behaviour during the apoſtle's ſecond impriſonment juſtifies ſuch a ſuppoſition. For when he found the apoſtle was to be condemned, becoming afraid of loſing his own life, he forſook him in the hour of danger, and retired to Theſſalonica, on pretence of taking care of his worldly affairs; but in reality, becauſe he hoped to remain there in greater ſafety than in Rome. This the apoſtle juſtly termed his *loving the preſent world.*—Whether Demas afterwards returned to his duty, is not known. Gregory in his edition of the Greek new teſtament, printed at Oxford an. 1703, quotes an ancient Scholiaſt, who ſaith Demas apoſtatized to heatheniſm,

9 *Make haste* to come[1] to me *soon:*

10 For Demas[1] having loved *the* present world, hath forsaken me, and is *gone to* Thessalonica, Crescens *into* Galatia,[2] and Titus *into* Dalmatia.

11 Only Luke is with me.[1] Take Mark, *and* bring him with thee,[2] for he is *very useful* to me *in* the ministry.

12 *But* Tychicus I *have* sent to Ephesus.

9 As I have a great desire to see thee, *Make haste to come to me soon.*

10 For *Demas* in particular, *having loved the present world* more than was fit, *hath forsaken me, and is gone to Thessalonica,* expecting to be in more safety there than at Rome; *Crescens* is gone *into Galatia, and Titus into Dalmatia.*

11 *Only Luke is with me.* His attachment to me and his zeal for the cause of Christ, are the more remarkable that all my other assistants have left me. In thy way *call on Mark, and bring him with thee, for he will be very useful to me in the ministry* of the gospel.

12 *But* when *Tychicus* comes to thee, do not think he hath behaved like Demas: *I have sent* him *to Ephesus* to supply thy place.

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ism, and became an Idol-priest. But of this there is no evidence, as the apostle does not insinuate that he renounced the gospel.—See Philemon, ver. 24. note 2.

2. *Crescens into Galatia.* The apostle does not say either of Crescens or of Titus, that their departure, like the departure of Demas, was owing to their love of the present world We may therefore, in charity, suppose that the one went into Galatia, and the other into Dalmatia, by the apostle's order; or, at least with his permission.

Ver. 11—1. *Only Luke is with me.* The apostle meant, that *of his fellow labourers and assistants in Rome,* Luke alone remained with him. For, from ver. 21. where the salutations of some of the Roman brethren by name are mentioned, it appears that the apostle had many friends still in Rome, members of the church there, with whom he was allowed to have some intercourse.—For the character of Luke, see Coloss. iv. 14. note 1.

2. *Take Mark and bring him with thee.* Although the apostle was once exceedingly displeased with Mark, for deserting him and Barnabas in Pamphylia, Acts xv. 38, 39. that grudge was long ago removed, by his subsequent faithful labours in the gospel. See Philem. ver. 24.—The Mark, mentioned in this passage, is by some thought to be a different person from the writer of the gospel which bears his name. See 1 Pet. v. 13. note 3.

13 The cloak that I left at Troas with Carpus, when thou comest bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil; the Lord reward him according to his works;

13 Τον φαιλονην ὁν απελιπον εν Τρωαδι παρα Καρπω, ερχομενος φερε, και τα βιβλια, μαλιϛα τας μεμβρανας.

14 Ἀλεξανδρος ὁ χαλκευς πολλα μοι κακα ενεδειξατο. Αποδωη αυτῳ ὁ Κυριος κατα τα εργα αυτȣ.

Ver. 13.—1. *The bag.* The word φαιλονην, signifies either *a cloak* or *a bag*. - If the apostle meant *a cloak*, his sending for it at so great a distance, is a proof, as Grotius observes, of his poverty. The Syriac translator understood it of *a bag* in which books were kept; for his version is, *Domum scriptorum.*

2. *Which I left at Troas with Carpus.* Paul, who was several times at Troas, may have lodged some of these times with Carpus; and knowing him to be a person of probity, he had left with him the valuable things here mentioned.

3. *And the books, especially the parchments.* What *the books* were, which the apostle left with Carpus, commentators have not attempted to conjecture. But Benson fancies, *the parchments*, were the letters which he received from the churches, and the autographs of his own letters to the churches. For that he employed persons to transcribe his letters, is probable from Rom. xvi. 22. where the name of the amanuensis of that epistle is inserted. In these fair copies, the apostle wrote the salutation with his own hand, 1 Cor. xvi 22. Gal. vii. 11. Col. iv. 8. Philem. ver. 19. and thereby authenticated them as his letters. So he told the Thessalonians, 2 Epistle iii. 17. - If these autographs were a part of the parchments which Timothy was to bring with him to Rome, we may suppose the apostle's intention in this order, was, after acknowledging them to be his autographs of the letters which he wrote to the churches, to give them to Timothy to be kept; or, he may have had it in view to desire Timothy to deliver them to the churches and persons to whom the fair copies of them had been sent, that they might preserve them with care, as the originals of the letters in their possession.—B. Pearson observes, that the bag with the books and parchments, of which the apostle speaks, were not left with Carpus at the time mentioned, Acts xx. 6, 7. For then he had many attendants, who no doubt assisted him in carrying his things: not to speak of the ship which waited on them, Acts xx. 13. to transport them. Pearson therefore concludes that the bag with the books and parchments were left at Troas, in some journey which the apostle

13 The *bag*[1] *which* I left at Troas with Carpus,[2] *bring when* thou comest, and the books,[3] *especially* the parchments.

13 *The bag which I left at Troas with Carpus*, in my way from Ephesus, after parting with thee, *bring when thou comest, and the books* contained in that bag, *but especially the parchments*.

14 Alexander the coppersmith[1] *hath done me many evil things*.[2] The Lord reward him according to his works.[3]

14 *Alexander the coppersmith hath done me many ill offices* here. In particular he hath stirred up both the unbelieving Jews and Gentiles in Rome against me. *The Lord reward him according to his works*.

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made through the Lesser Asia, after he was released from his first confinement at Rome.

Ver. 14.—1. *Alexander the coppersmith.* This seems to be the person mentioned in the history of the riot at Ephesus, Acts xix. 33. and whom the enraged multitude would not hear, when they knew he was a Jew.—Probably he was one of the Judaizing teachers, who violently opposed the true doctrine of the gospel, and was by that time become the apostle's enemy. The unbelieving Jews at Ephesus knowing this, pushed him forward into the theatre to harangue the people, in expectation that he would vindicate them from having any connexion with the Christian teachers.—Alexander is mentioned likewise 1 Tim. i. 20.

2. *Hath done me* (literally, *hath shewed me*, see Psal. iv. 6.) *many evil things*. Benson is of opinion, that these *evil things* were done to the apostle by Alexander in Ephesus. But, on that supposition, there was no occasion to inform Timothy of them, who was a witness to all the ill offices which Alexander had done to the apostle in Ephesus. I therefore think these ill offices were done to him recently, and in Rome. See the preface to this Epistle, Sect. 3. paragr. 3.

3. *The Lord reward him according to his works.* The Alexandrian, and six other MSS. the Syriac, and the Vulgate versions, and some of the fathers, read here (αποδωσει,) *The Lord will reward.* Perhaps, the ancient transcribers and translators thought it more agreeable to the apostle's character, *to foretel*, than *to wish evil* to this wicked teacher. See Mill, and Whitby. But why might not St. Paul, who had the gift of discerning spirits, and by that gift knew the malice which was in Alexander's heart, wish that such a malicious false teacher might be punished, if he did not repent? This limitation is implied in the words, *according to his works.* Nay it is implied in the very nature of the wish; at least in the mouth of a virtuous person. A wish of the same kind, Nehemiah expressed with respect to Sanballat and Tobiah. Nehem. iv. 5. *Cover not their iniquity, and let not their sin be blotted out, for they have provoked thee to anger.*

15 Of whom be thou ware also; for he hath greatly withstood our words.

15 Ὃν και συ φυλασσου· λιαν γαρ ανθεστηκε τοις ἡμετεροις λογοις.

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

16 Εν τῃ πρωτῃ μου απολογιᾳ ουδεις μοι συμπαρεγενετο, αλλα παντες με εγκατελιπον. Μη αυτοις λογισθειη.

17 Notwithstanding, the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear; and I was delivered out of the mouth of the lion.

17 Ὁ δε Κυριος μοι παρεστη, και ενεδυναμωσε με, ἱνα δι᾽ εμου το κηρυγμα πληροφορηθῃ, και ακουσῃ παντα τα εθνη· και ερρυσθην εκ στοματος λεοντος.

Ver. 15. *Of whom be thou also aware.* This being written after the apostle had made his first answer, at which Alexander had *greatly opposed* or contradicted *his words,* he judged it necessary to inform Timothy of that wicked teacher's malice. And as he suspected that Alexander would soon return to Ephesus, he cautioned Timothy to be on his guard against him.

Ver. 16.—1. *At my first answer.* The apostle's *first answer* was that which he made some time after he was imprisoned. He called it his first answer, not because he had made, but because he expected to make, a second answer.

2. *But all forsook me.* When the apostle made his first answer, Demas and the rest had not left the city; otherwise he could not have complained of them, as he does in this verse, for not attending on him at his trial. The cruelty which Nero, or his Prefect Helius Cæsarianus (see ver. 17. note 3.) was now exercising against the Christians, so terrified the apostle's fellow labourers, that though they were in Rome, when he made this answer, none of them appeared with him in the court.

3. *May it not be laid to their charge.* This prayer shews the excellence of the apostle's disposition. He was sensible of the danger to which his assistants would have exposed themselves, by appearing with him at his trial; he knew likewise the infirmity of human nature. And therefore he made great allowances for their yielding in such circumstances, and prayed that they might be forgiven, as Christ prayed his Father to forgive those who crucified him.

Ver. 17—1. *The preaching might be fully declared.* The word πληροφορηθῃ, literally signifies, *might be carried with a full sail;* (1 Thess. i. 5. note

15 Of whom be thou alſo *aware;*[1] for he hath greatly *oppoſed* our words. (See Pref. ſect. 3.)

16 (Εν) At my firſt anſwer[1] no *one appeared* with me, but *all* forſook me,[2] *May it* not be laid to their charge![3]

17 (Δε, 100.) *However* the Lord ſtood *by* me, and ſtrengthened me, that *through* me the preaching might be fully *declared,*[1] and *all* the Gentiles might hear;[2] and I was delivered out of the mouth of the lion.[3]

15 *Of that wicked perſon be thou alſo aware,* wherever thou happeneſt to meet with him, *for he hath greatly contradicted the things which I advanced* in my firſt anſwer.

16 *At my firſt anſwer,* my fellow-low-labourers were ſo terrified, that *no one* of them *appeared with me* in the court, *but all forſook me. I pray God not to lay it to their charge!*

17 *However* though men forſook me when brought to my trial, *the Lord* Jeſus according to his promiſe, Luke xxi. 15. *ſtood by me and ſtrengthened me, that* on ſuch an occaſion, and before ſuch perſonages, *through me the preaching* concerning Chriſt *might be fully declared, and that all the Gentiles might hear* that it was ſo declared; and I eſcaped with ſuch difficulty, that I cannot deſcribe it better than by ſaying *I was delivered out of the mouth of the lion.*

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i. 5. note 3.) that is *fully and boldly declared.* Accordingly Chryſoſtom and Theophylact have paraphraſed this word by πληρου; for the meaning of which ſee Rom. xv. 19, note 4. In this paſſage the apoſtle told Timothy, that, contrary to the expectation of his enemies, he had declared in the hearing of Nero, or his Prefect, the ſupreme dominion of Chriſt, his right to all the Gentiles as his ſubjects, his power in their ſalvation, together with the nature and method of that ſalvation; and that he had done ſo, that all the Gentiles in the province might hear of his courage in maintaining their privileges.

2. *And all the Gentiles might hear.* The apoſtle juſtly ſuppoſed, that what was ſaid and done at the emperor's tribunal in Rome, where there was ſuch a confluence of ſtrangers from all quarters, would quickly fly abroad on the wings of fame, and be heard by all the Gentile converts every where.

3. *I was delivered out of the mouth of the lion.* By *the Lion,* ſome think Nero is meant, or rather his Prefect Helius Cæſarianus, to whom Nero committed the government of the city in his abſence, with power to put whomſoever he pleaſed to death. See Pearſon. Annal. Paulin. An. Chr. 57. – Others underſtand the expreſſion proverbially, as denoting an eſcape from the greateſt danger; in which ſenſe it is uſed, Pſal. xxii. 21. This interpretation they adopt, becauſe they think the apoſtle would not give ſo diſreſpectful an appellation, either to Nero, or to his Prefect.

18 And the Lord ſhall deliver me from every evil work, and will preſerve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

18 Και ῥυσεται με ὁ Κυριος απο παντος εργȣ πονηρȣ, και σωσει εις την βασιλειαν αὑτȣ την επȣρανιον· ᾡ ἡ δοξα εις τȣς αιωνας των αιωνων. Αμην.

19 Salute Priſca and Aquila, and the houſehold of Oneſiphorus.

19 Ασπασαι Πρισκαν και Ακυλαν, και τον Ονησιφορȣ οικον.

20 Eraſtus abode at Corinth: but Trophimus have I left at Miletum ſick.

20 Εραϛος εμεινεν εν Κορινθῳ. Τροφιμον δε απελιπον εν Μιλητῳ ασθενȣντα.

21 Do thy diligence to come before winter; Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

21 Σπȣδασον προ χειμωνος ελθειν. Ασπαζεται σε Ευβȣλος, και Πȣδης, και Λινος, και Κλαυδια, και οἱ αδελφοι παντες.

Ver. 18. *To whom be glory for ever and ever.* This doxology addreſſed to the Lord Jeſus, is in other paſſages addreſſed to God the Father, Rom. xvi. 27. 1 Tim. i. 17. By introducing it here, the apoſtle declared the greatneſs of his truſt in the goodneſs and power of the Lord Jeſus, and his ſincere gratitude to him for having honoured him to be his apoſtle, and for promiſing him a place in his heavenly kingdom.

Ver. 19.—1. *Salute Priſca.* This is a contraction of the name Priſcilla, unleſs, as Eſtius ſuppoſes, Priſcilla be the diminutive of Priſca.—This woman, with her huſband Aquila, now reſided in Epheſus. See Rom. xvi. 3. note.

2. *And the family of Oneſiphorus.* Becauſe the apoſtle does not ſalute Oneſiphorus himſelf, the papiſts argue, that at the time this epiſtle was written, he was dead; and from the apoſtle's praying for him, chap. i. 18. they infer the lawfulneſs of praying for the dead. But Oneſiphorus at this time was with the apoſtle in Rome, 2 Tim. i. 16, 17. Or, if he was gone from Rome, he might not be in Epheſus.

Ver. 20.—1. *Eraſtus abode at Corinth.* This is ſuppoſed to be the chamberlain of Corinth, mentioned, Rom. xvi. 23. He is likewiſe mentioned, Acts xix. 22. as one who miniſtred to Paul.

2. *Trophimus I left at Miletus ſick.* Trophimus being an Epheſian, Acts xxi. 29. if he had been left at Miletus near Epheſus, Timothy could not have been ignorant of it. We may therefore believe he was left at Miletus in Crete, a city mentioned by Homer, Iliad. B. lin. 649. and

18 And the Lord *will* deliver me from every evil work, and will preserve ME *to* his heavenly kingdom. To whom BE glory for ever and ever.[1] Amen.

18 *And the Lord* Jesus *will deliver me from every evil work*, so that I shall do nothing for the preservation of my life inconsistent with my former preaching; *and* he *will preserve me to his heavenly kingdom. To whom I* gratefully *ascribe the glory* of faithfulness, goodness, and power, *for ever and ever. Amen.*

19 Salute Prisca[1] and Aquila, and the *family* of Onesiphorus.[2]

19 In my name *wish health to Prisca, and* her husband *Aquila, and to the family of Onesiphorus.*

20 Erastus[1] abode at Corinth: But Trophimus *I left* at *Miletus*[2] sick.

20 *Erastus* who accompanied me in my way to Crete, *abode in Corinth. But Trophimus I left at Miletus sick*, when I departed from Crete.

21 *Make haste* to come before winter. Eubulus[1] *saluteth* thee and Pudens, and Linus[2] and Claudia,[3] and all the brethren.

21 *Make haste to come to me before winter*, sailing being then dangerous. *Eubulus wisheth thee health. So do Pudens, and Linus, and Claudia, and all the brethren* with whom I have any intercourse.

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649. and by Strabo a native of Crete; and by Pliny, Nat. Hist. Lib. iv. 12. *Oppida ejus insignia Miletos*, &c.

Ver. 21.—1. *Eubulus saluteth thee, and Pudens.* Though none of the Roman brethren appeared with the apostle at his first answer, they did not, like his fellow labourers, flee from the city, nor desert him altogether; but visited him in his prison, and desired him to send their salutation to Timothy.

2. *And Linus.* This person is said by the ancients, to have been the first bishop of Rome after the apostles Paul and Peter. See Pref. to 1 Tim. Sect. 5. No. 4. But Theodoret speaks of this only as a tradition, Oper. Tom. iii. p. 506. *They say this is the Linus who succeeded the great Peter.*

3. *And Claudia.* Martial, Lib. xiv. Epigr. 13. mentions a *Pudens* and a *Claudia*, who by some are thought to be the persons of whom the apostle speaks in this epistle. But they are represented as young, when Martial wrote, so could not be mentioned by the apostle. It is said of Claudia, that she was a British lady whom St. Paul converted, and that she first carried the gospel into Britain. But of this there is no evidence.—According to tradition, the apostle Peter was now in Rome and suffered martyrdom at the same time with St. Paul. But seeing Paul says, ver. 11. *Only Luke is with me;* and ver. 16. *at my first answer no one appeared with me;* also, seeing Peter's salutation was not sent to Timothy, his being in Rome at the time this letter was written, may justly be doubted. If he suffered martyrdom along with Paul, as the

 ancients

22 The Lord Jeſus Chriſt *be* with thy ſpirit. Grace *be* with you. Amen.

22 Ὁ Κυριος Ιησȣς Χριςος μετα τȣ πνευματος σȣ. Ἡ χαρις μεθ' ὑμων. Αμην.

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ancients affirm, he muſt have come to Rome after Paul wrote his ſecond letter to Timothy.

Ver. 22.

22 The Lord Jesus Christ BE with thy spirit. Grace BE with you. Amen.

22 *May the Lord Jesus Christ be with thy spirit*, to strengthen thee in all difficulties and dangers, as he hath strengthened me, (ver. 17.) *Grace be with you* in Ephesus, who maintain the truth. *Amen.*

Ver. 22. *Grace be with you.* This being a benediction, distinct from the one bestowed on Timothy, it was designed for such of the brethren in Ephesus, as maintained the truth of the gospel in purity.

A NEW

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's EPISTLE

TO

T I T U S.

PREFACE.

SECT. I. *The Hiſtory of Titus, collected from Paul's Epiſtles.*

ALTHOUGH Titus was a perſon of ſuch eminence among the firſt preachers of the goſpel, that St. Paul wrote to him the letter in the canon of ſcripture which bears his name, for the purpoſe of directing him how to diſcharge the duties of his office, his name is not ſo much as once mentioned by Luke in his book of the Acts. His hiſtory therefore muſt conſiſt of ſuch particulars as are related of him, in the apoſtle Paul's epiſtles, where indeed he is often mentioned with great reſpect, and of ſuch probable conjectures as theſe particulars naturally ſuggeſt.

That Titus was converted by Paul, appears from his calling him *his genuine ſon by the common faith*, Tit. i. 1. Yet at what time, and in what place Paul converted him, he hath no where told us. They who think Titus was a religious proſelyte before his

his conversion, are of opinion that he was converted at Antioch, soon after Paul and Barnabas came to that city from Tarsus, as mentioned Acts xi. 25.—But others, supposing him to have been originally an idolatrous Gentile, conjecture that his conversion happened in some of the countries of the Lesser Asia, through which Paul travelled in the course of his first apostolical journey; the history of which is given, Acts, chapters xiii. xiv. What is certain is, that Titus was with Paul in Antioch before the Council of Jerusalem; and that having distinguished himself after his conversion, by his piety and zeal, he was one of those whom the church at Antioch sent to Jerusalem, to consult the apostles and elders concerning the circumcision of the converted proselytes, fourteen years after Paul's own conversion; that is in the year 49, Gal. ii. 1, 2.—When the messengers from the church of Antioch came to Jerusalem, the apostles, elders, and brethren assembled; and after reasoning on that question, decreed that it was not necessary to circumcise the converted Gentile proselytes. Nevertheless, the Judaizers in Jerusalem zealously endeavoured on that occasion, to have Titus circumcised. So the apostle insinuates, Gal. ii. 3. where he saith, *Not even Titus, who was with me, being a Greek, was compelled to be circumcised.*—Here it is proper to remark, that the Jews called all the idolatrous Gentiles Ελληνες, *Greeks:* for in their manner of speaking, *Jews and Greeks* comprehended the whole of mankind. See Rom. i. 16. note 3. According to this interpretation of the appellation, from the apostle's calling Titus *a Greek*, it may be inferred that before his conversion he was an idolatrous Gentile. The same thing appears likewise from the attempt of the Judaizers to force him to be circumcised. For after the decree of the Council was passed, freeing the converted proselytes from obedience to the law of Moses, if Titus, before his conversion, had been one of that denomination, the Judaizers could not with any shew of reason have insisted on his circumcision. Yet, as the Council had determined nothing respecting the converts from among the idolatrous Gentiles, some of the zealous Judaizers, who by stealth introduced themselves into the private meeting, in which Paul explained to James, Peter, and John the gospel which he preached among the Gentiles, when they found

found out that Titus before his converſion was an idolater, might inſiſt to have him circumciſed, on pretence, that he was not freed from circumciſion by the Council's decree. But this attempt, to ſubject a Gentile convert to the law of Moſes, Paul reſolutely withſtood, *that the truth of the goſpel might remain with the Gentiles*, Gal. ii. 5.

After the Council, when Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch, to give the brethren an account of what had happened at Jeruſalem, Titus, I ſuppoſe, returned with them; and, from that time forth, ſeems to have accompanied Paul in his travels, as one of his aſſiſtants. For when the apoſtle ſet out from Antioch, to viſit the churches which he had gathered among the Gentiles in his firſt apoſtolical journey, and to confirm them by delivering to them the decrees of the Council, Titus went with him all the way to Corinth, and laboured with him in the converſion of the inhabitants of that city. This appears from 2 Cor. viii. 23. *If any inquire concerning Titus, he is my partner and fellow-labourer in the goſpel towards you.* The reaſon is, the apoſtle before he wrote to the Corinthians, having not viſited them ſince their converſion, the *fellow-labouring of* Titus, with him *towards the Corinthians*, muſt have happened at the time they were converted.—If this reaſoning be juſt, we muſt ſuppoſe, that after the Council, when Paul ſet out from Antioch with Silas to viſit the churches, Titus either went with them, or was ſent away before them with the apoſtle's letter to the Galatians, which I think was written from Antioch ſoon after the Council. See the Preface to Galatians, ſect. 2. In that caſe, when the apoſtle went through Galatia with the decrees, he may have met Titus, and have taken him along with him. Or, during his eighteen months abode at Corinth, he may have ſent for Titus, to come and aſſiſt him in converting the Corinthians.

After the apoſtle had planted the goſpel in Corinth, he went to Jeruſalem. But whether Titus abode at Corinth, or accompanied him to Jeruſalem, is not ſaid. This however we know, that he came to the apoſtle, as many others did, during his long reſidence at Epheſus, mentioned Acts xix. 10. For, by him he ſent his firſt epiſtle to the Corinthians, which was written in Epheſus about the time of the riot of Demetrius. This ſervice

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the apostle assigned to Titus, because being well known to, and much respected by the Corinthians, on account of his former labours among them, he hoped he might have influence in composing the disturbances which had taken place in their church. On his return from Corinth, Titus met the apostle in Macedonia, and gave him such an account of the good disposition of the Corinthians, as filled him with joy, and induced him to write them a second letter, which he employed Titus likewise to carry. At the same time, he requested him to excite the Corinthians to finish their collections for the saints in Judea, which they had begun during Titus's former visit to them. In prosecution of this design, Titus abode at Corinth till the apostle himself came and received their collections, and the collections of the other churches of Achaia.—On that occasion, Paul spent three months at Corinth, Acts xx. 3. then set out for Jerusalem, taking Macedonia in his way. His companions, in his journey to Jerusalem, are mentioned, Acts xx. 4. and though Titus is not named as one of them, it does not follow that he was not of the number. He is not said by Luke to have been with the apostle in Macedonia, in his way to Corinth. Yet, from the apostle's sending him from Macedonia to Corinth with his second epistle to the Corinthians, we learn that he was one of his chief assistants at that time. Wherefore, notwithstanding Luke, in his account of the apostle's return from Greece, hath not mentioned Titus among those who accompanied him to Jerusalem with the collections, he may have been one of them; and having gone with him to Jerusalem, he may have ministered to him during his imprisonment there, and in Cesaræa; nay he may even have sailed with him to Rome. These, however, are only conjectures: for from the time Titus delivered the apostle's second letter to the Corinthians, in the year 58, we hear nothing of him till the year 62, when he was left by the apostle in Crete, *to set in order the things that were wanting, and to ordain elders in every city*, Tit. i. 4.

The leaving of Titus in Crete, is supposed to have happened some time in the year 62, after the apostle was released from his first confinement in Rome.—In the letters which he wrote about that time to the Philippians, Colossians, Philemon, and the

the Hebrews, having promifed to vifit them, we may believe, that when at liberty to fulfil his promife, he failed in fpring 62. from Italy for Judea, accompanied by Titus and Timothy. In their way, touching at Crete, they went through the cities, and preached the gofpel to the idolatrous inhabitants with fuch power and fuccefs, that great numbers of them were converted. See fect. 2. of this Pref. However, although the apoftle's fuccefs was fo great in Crete, and his converts were not formed into churches, he did not judge it proper to remain in Crete; but committing the care of the difciples there to Titus, with an order to ordain elders in every city, he failed into Judea in fpring 63, accompanied by Timothy. The brethren in that country being greatly diftreffed by the the troubles which preceded the war with the Romans, the apoftle, if he heard in Crete of their diftrefs, might think it neceffary to haften his vifit to them. Accordingly, as foon as he landed in Judea, he and Timothy went up to Jerufalem, and fpent fome time with the Hebrews, after which they proceeded to Antioch; and in their progrefs through the churches, comforted and eftablifhed them.—From Antioch, the apoftle fet out on his fifth and laft apoftolical journey, in which he and Timothy travelled through Syria and Cilicia, then came to Coloffe in Phrygia early in the year 64. And feeing he had defired Philemon to provide him a lodging in Coloffe, it is reafonable to think he abode there fome time. On that occafion, as Benfon and others conjecture, he may have written his epiftle to Titus in Crete, in which he defired him to come to him at Nicopolis, becaufe he propofed to winter there, Tit. iii. 12.—From Coloffe, the apoftle went with Timothy to Ephefus, where having inquired into the ftate of the church in that city, he gave the Ephefian brethren fuch exhortations as he judged neceffary, then departed to go into Macedonia, leaving Timothy at Ephefus, to charge fome teachers not to teach differently from the apoftles, 1 Tim. i. 3.

In paffing through Macedonia, the apoftle, no doubt, vifited the Philippians, and the other brethren in that province, according to his promife, Philip. ii. 24. After that he went forward to Nicopolis to winter there, as he propofed; being accompanied by Eraftus and Trophimus, who, it feems, had joined him, either

either at Ephesus or in Macedonia.—In the beginning of the year 65, while the apostle abode at Nicopolis, taking into consideration the weight of the charge which he had devolved on Timothy, he wrote to him that excellent letter in the canon, called, *The first epistle to Timothy*, in which he taught him how to discharge the duties of his function properly.—It seems, that at parting with Timothy, St. Paul had promised to return soon to Ephesus from Nicopolis, 1 Tim. iii. 14. But he was disappointed in his resolution. For not long after writing his letter to Timothy, Titus came from Crete to Nicopolis, according to the apostle's order, Tit. iii. 12. and gave him such an account of the state of the churches in that island, as determined him to visit them immediately; so that laying aside his purpose of returning to Ephesus, he left Nicopolis early in the year 65, accompanied by Titus, Trophimus, and Erastus: the latter of whom went no farther with him than to Corinth, 2 Tim. iv. 20.—At his arrival in Crete, he no doubt visited the churches, and rectified the disorders which had taken place in them. But while employed in that work, hearing of the persecution which Nero was carrying on against the Christians in Rome, on pretence that they had set fire to the city, (See Pref. to 2 Tim. sect. 3. last paragr.) and judging that his presence in Rome might be of use to the brethren in their distress, he resolved to go thither. I suppose the apostle sailed for Italy with Titus, in the end of summer 65, leaving Trophimus sick at Miletus, a city of Crete, 2 Tim. iv. 20. For that Titus was in Rome with Paul during his second imprisonment, is certain, from 2 Tim. iv. 10. where the apostle informed Timothy, that Titus was one of those who had fled from the city through fear, and had gone into Dalmatia: but whether with, or without his approbation, the apostle doth not expressly say.—What became of Titus afterwards, is no where told us in scripture. But some ancient writers mentioned by Whitby, in his Pref. to Titus, say that he died in the 94th year of his age, and was buried in Crete: From which they conjecture, that he returned to Crete after St. Paul's death: for the time of which, See Pref. to 2 Tim. sect. 3. last paragraph.

Sect. II. *Of the Introduction and Progress of the Christian Faith in Crete.*

Among the three thousand who were converted by Peter on the memorable day of Pentecost, *Cretes*, that is, Jews, natives of Crete, who had come up to Jerusalem to worship, are mentioned, Acts ii. 11. These, being of the same disposition with the Jewish converts, who, after the death of Stephen, *preached the word to none but to the Jews only*, Acts xi. 19. would, after their return home from Jerusalem, confine their preaching to the Jews, who, as Josephus informs us, were very numerous in Crete. We may therefore believe, that the first Christians in Crete, were mostly of the Jewish nation.—It is true, Barnabas went into Cyprus, after he separated himself from Paul. But it is not said that he went into Crete, either on that or on any other occasion. And even though he had preached in Crete, as he had not the power of imparting the spiritual gifts to his converts, it cannot be thought that his preaching in that country would be attended with very great success. The same may be said of any other Evangelist or Christian prophet, who happened to preach the gospel to the Cretans. I therefore think the numerous conversions of the inhabitants of Crete, which made it necessary that *elders* should be ordained in every city, must be ascribed to the labours of some apostle, who, by working miracles, and conferring the spiritual gifts on his converts, made such an impression on the minds of the Cretans, that many of the idolatrous inhabitants, and some of the Jews embraced the Christian faith.

Now, that St. Paul was this apostle, seems probable from his leaving Titus in Crete, *to set in order the things wanting* among the Christians there, *and to ordain elders in every city*. The modelling and governing the Christian churches, certainly belonged to the persons who had planted them. Accordingly, most of the churches in the Gentile countries having been planted by the apostle Paul, he modelled, corrected, and governed the whole, either in person, or by his assistants, without any interference from his brethren apostles; just as the apostles of the circum-

circumcision, modelled, corrected and governed the churches planted by them, without any interference from him.

If the foregoing reasoning is just, the account given in sect. 1. may be admitted; namely, That St. Paul sailed into Crete, after he was released from his first confinement at Rome; that at his landing in Crete, he went through the different cities, and converted many of the inhabitants; and that being in haste to perform his intended visit to the Hebrews, he committed the care of modelling and settling the churches in Crete to Titus, and then set out with Timothy for Judea.—These transactions I think happened after the apostle's release from his first confinement at Rome, because, though he touched at Crete in his voyage to Rome to prosecute his appeal to the Emperor, being a prisoner, he would not be allowed to go through the island to preach: consequently, if he made any converts on that occasion, they must have been but few.

Sect. III. *Of the Island of Crete, and of the Character and Manners of its Inhabitants.*

Crete, where Titus exercised his ministry when the apostle wrote his letter to him, is one of the largest islands in the Mediterranean, and lies to the south of the Archipelago. In length from west to east, it is about 250 miles, in breadth about 50, and in circuit about 600.—Anciently it was famous for its hundred cities; for the arrival of Europa on a bull from Phœnicia; for the laws of Minos, one of its kings; for the loves of Pasiphae, the wife of Minos, and of his daughter Ariadne; for the labyrinth, the work of Dædalus; for the destruction of the Minotaur; but above all, for the sepulchre of Jupiter, with his name inscribed upon it. See Titus i. 12. note 2. And to finish the mythological history of Crete, it was famous for mount Ida, where Jupiter is said to have been preserved from his father Saturn, and educated by the Curetes, Corybantes, or Idæi Dactyli.

According to ancient authors, Crete was originally peopled from Palestine. This fact Bochart hath rendered probable, by

observing, Canaan, lib. i. c. 15. That that part of Palestine, which lies on the Mediterranean, was by the Arabs called *Keritha*, and by the Syrians *Creth;* and that the Hebrews called its inhabitants, *Crethi*, or *Crethim*, which the LXX. have translated, Κρῆτας, *Cretians*, Ezek. xxv. 16. Zephan. ii. 5. That these prophets do not speak of the island of Crete, is plain, from their joining the *Philistim* with the *Crethim*, as one and the same people. Accordingly it appears, that the *Crethim* were a part of the *Philistim; Crethi*, or, as it is in the Chaldee paraphrase, *Creth*, being declared, 1 Sam. xxx. 14. 16. to be the land of the Philistines.—Bochart adds, That the *Crethi* in Palestine were noted archers, and that some of them were employed by King David as his life guards. See 2 Sam. viii. 18. xv. 18. xx. 23. 1 Kings i. 38. 1 Chron. xviii. 17. in all which places, they are called in our translation, *Cherethites;* but the original word is, *Crethi*, which the Chaldee paraphrast interprets, *Archers.*—These *Crethi* of Palestine, it is thought, had their name from a Hebrew word, which signifies, *to destroy*, because they made great havoc with their arrows; to which there is an elegant allusion, Ezek. xxv. 16. *Vehicrathi eth Crethim*, which our translators have rendered, *I will cut off the Cherethites;* but the literal translation is, *I will cut off the cutters off*, namely, *the Crethim.*

Sir Isaac Newton also is of opinion, that Crete was peopled from Palestine, as appears from his Chronology, page 13. where he saith, "Many of the Phœnicians and Syrians, in the year "before Christ 1045, fled from Zidon, and from King David, "into Asia Minor, Crete, Greece, and Libya; and introduced "letters, music, poetry, the *Octaeteris*, metals, and their fabri-"cation, and other arts, sciences, and customs of the Phœni-"cians.—Along with these Phœnicians, came a sort of men, "skilled in the religious mysteries, arts, and sciences of Phœ-"nicia, and settled in several places, under the names of *Cu-"retes, Idæi Dactyli, &c.*"

The *Crethi* from Palestine, who settled themselves in Crete, seem to have given their own name to that island. In their new habitation, they continued to be famous archers, (see Tournefort, vol. i. page 83.) and to exercise all the arts which they formerly practised in Palestine; especially that of navigation, which they

employed in piracy. They brought with them likewise all the vices of the Canaanites, being exceedingly addicted to gluttony, drunkenness, and lust. Withal they were extremely covetous, and notorious liars; in so much that *to speak like a Cretian*, became a proverb for telling lies, and deceiving: and *a Cretian lie*, signified *the greatest and most impudent lie*.—Epimenides, one of their own poets, and Strabo, a native of Crete, have branded the Cretians as notorious liars; particularly Epimenides, who, in a verse quoted by Paul, Tit. i. 12. charged them not only with lying, but with gluttony and idleness. And the apostle, ver. 13. declared, that these vices constituted their true character.—In fine, Polybius, lib. vi. tells us, that the Cretians were the only people in the world, who found nothing sordid in money, whatever way it was gained.—This account of the character of the Cretians, shews the propriety of the apostle's injunction to Titus, chap. i. 13. *Rebuke them sharply, that they may be healthy in the faith.* Mr. Tournefort, who visited Crete in the beginning of this century, tells us, vol. i. page 84. that its present inhabitants are more virtuous. The gospel, it seems, hath led them to change their manners.

Crete is now called *Candia*, from its chief city, which bears that name. In the year 1204, the Venetians took *Canea*, the second greatest city in Crete, and with it the whole island. That city they held till the year 1645, when the Turks conquered it, and almost entirely expelled the Venetians from Crete which they have kept possession of ever since.

After the gospel was planted in Crete by the apostle, and his assistant Titus, it took such deep root there, and spread itself so widely through the island, that it hath subsisted there ever since; and is at present the religion of the natives, who are in general of the Greek church. These, on payment of a stated tribute to the Turks, are allowed the exercise of their religion without molestation.

Tournefort saith, vol. i. p. 23. The environs of Canea are exceedingly beautiful. From the city, to the nearest mountains, there are large forests of olive trees, interrupted by fields, vineyards, gardens, and rivulets, bordered with myrtles: But two thirds of the country are mountains. Crete, however, in re-

ſpect of its ſize, climate, and ſoil, is one of the fineſt iſlands in the Mediterranean. And were it cultivated with as much care as it was in former times, it would produce all the neceſſaries and luxuries of life in the greateſt abundance: ſo that the accounts which ancient authors have given of the number of its cities, and of the multitude of its inhabitants, is by no means exaggerated.

Sect. IV. *Of the Time and Place of writing the Epiſtle to Titus.*

Becauſe the apoſtle deſired Titus to come to him at Nicopolis, chap. iii. 12. when he ſhould ſend to him Artemas or Tychicus to ſupply his place in Crete, the tranſcriber, who added the poſtſcript to this letter which our tranſlators have turned into Engliſh, hath dated it from Nicopolis in Macedonia; following in that conjecture Chryſoſtom and Theodoret. But if the apoſtle had been in Nicopolis when he wrote to Titus, he would not have ſaid, I have determined *to winter there,* but he would have ſaid, *to winter here.* This circumſtance, together with the apoſtle's not mentioning his bonds in any part of his letter to Titus, ſhews that he was at liberty when he wrote it. I therefore agree in opinion with thoſe who think the apoſtle wrote his epiſtle to Titus from Coloſſe, while he abode there in the courſe of this his laſt apoſtolical journey, which ended in his ſecond impriſonment at Rome.—Benſon ſays, "the Syriac "verſion, at the concluſion of this epiſtle, hath intimated that "it was ſent to Titus by the hands of Zenas and Apollos. But "that conjecture hath been added by a later hand, and is not "well grounded. For from chap. iii. 13. they ſeem to have "been coming to the apoſtle from a diſtant country, and not to "have been lately with him."

Sect. V. *Of the Purpoſe for which the Epiſtle to Titus was written.*

The firſt converts to the Chriſtian faith in Crete, being, as was obſerved, ſect. 2. thoſe Cretian Jews to whom Peter preached

preached on the memorable day of Pentecost, and those Jews in Crete, to whom Peter's converts preached the gospel on their return from Jerusalem, they were all, or most of them, very zealous of the law of Moses. Wherefore, when Paul came into Crete, and converted numbers of the idolatrous inhabitants, we may believe, that the more early Christians in Crete, would address the new converts with great warmth, and insist on their obeying the law of Moses, as absolutely necessary to their salvation. Moreover, to render the law accceptable to these new converts, they no doubt followed the course in which their brethren in other churches walked. They amused the new converts with vain talking, and Jewish fables, and commandments of men, and foolish questions about the law. Nay, they went so far as to affirm, that the sacrifices, and purifications enjoined by the law, duly performed, would procure pardon for them, though they continued in the practice of sin. To this doctrine the Cretians, many of whom were very wicked, lent a willing ear; in so much, that these corrupt teachers, who seem to have been natives of Crete, and to have been infected with the vices of their countrymen, subverted whole families, Tit. i. 11.

The errors and bad practices of the Judaizing teachers, and of their disciples, the apostle, when he came into Crete, observed, and opposed by wholesome instructions and sharp rebukes. But well knowing how diligent they were in spreading their errors, Paul left Titus in Crete to restrain them. And that he might have a number of fit persons clothed with proper authority, to assist him in opposing the Judaizers, and in maintaining the truth, he ordered him, at parting, to ordain *elders*, that is, bishops and deacons *in every city*. But that he might be at no loss to know who were fit to be invested with these offices, and what line of conduct he himself was to pursue, in discharging the duties of his ministry, the apostle, when he came to Colosse, wrote to him this letter, in which he described the qualifications of the persons who were worthy to be ordained elders, commanded him to rebuke the Judaizers sharply, and mentioned the errors he was particularly to oppose, the doctrines he was earnestly to inculcate, and the precepts he was constantly to enjoin; that none of the Cretians, whether teach-

ers or people, might fail in their duty through want of information.

By comparing the epistle to Titus with the two epistles to Timothy, we learn, that the Judaizing teachers were every where indefatigable in propagating their erroneous doctrine concerning the necessity of obedience to the law of Moses, as the only means of obtaining salvation; and that in the most distant countries, they uniformly taught the same doctrine, for the purpose of rendering the practice of sin consistent with the hope of salvation: and that to draw disciples after them, they encouraged them in sin, by the vicious practices which they themselves followed, in the persuasion that they would be pardoned through the efficacy of the levitical sacrifices. Only, from the apostle's so earnestly commanding Titus in Crete, and Timothy in Ephesus, to oppose these errors, it is probable that the Judaizing teachers were more numerous and successful in Ephesus and Crete, than in other places. However, as Titus was a Gentile convert, whose interest it was to maintain the freedom of the Gentiles from the law of Moses, and a teacher of long standing in the faith, the apostle was not so full in his directions and exhortations to him, as to Timothy, neither did he recommend to him meekness, lenity, and patience in teaching, as he did to Timothy, but rather sharpness, chap. i. 13. ii. 13. Perhaps Titus was a person of a soft and mild temper: whereas Timothy being a younger man, may have been of a more ardent spirit, which needed to be somewhat restrained.

CHAP.

CHAP. I. View.

View and Illuſtration of the Matters contained in this Chapter.

IN the inſcription of this epiſtle, St. Paul aſſerted his apoſtleſhip, not with a view to raiſe himſelf in the eſtimation of Titus, but to make the falſe teachers in Crete, and all in every age, who ſhall read this letter, ſenſible that every thing he ordered Titus to inculcate, was of divine authority, ver. 1, 2.—And by calling Titus his genuine ſon by the common faith, he inſinuated to the Cretians, not only that he had converted him, but that he was a teacher of the ſame virtuous diſpoſitions with himſelf, and as ſuch he gave him his apoſtolical benediction, ver. 3, 4.—Next, he put Titus in mind that he had left him in Crete, to ordain elders in every city where churches had been planted, ver. 5.—And to direct him in that important buſineſs, he deſcribed to him the character and qualifications neceſſary in biſhops and deacons, that ordaining to theſe offices none but perſons of that deſcription, they might be able both to inſtruct the people, and to confute gainſayers, ver. 6.—9.—Eſpecially them of the circumciſion in Crete, whoſe character the apoſtle explained, ver. 10.—and whoſe mouth he told him it was neceſſary to ſtop, becauſe they ſubverted whole families, by teaching the efficacy of the Jewiſh ſacrifices and purifications to obtain pardon for ſinners, even while they continued in their ſins, ver. 11.—Wherefore, the apoſtle ordered Titus ſharply to reprove both the teachers and the people who held ſuch doctrines, and to charge them no longer to give heed to Jewiſh fables and precepts of men, calculated to ſupport that pernicious error; particularly the precepts concerning meats and ſacrifices, taught by men who turned away the truth, when it offered itſelf to them, ver. 13, 14.—Withal, to give the faithful an abhorrence of ſuch teachers, the apoſtle obſerved that both their underſtanding and their conſcience was polluted, ver. 15.—They profeſſed to know God, but in works they denied him, ver. 16.

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;	1 Παυλος δουλος Θεου, αποστολος δε Ιησου Χριστου, κατα πιστιν εκλεκτων Θεου, και επιγνωσιν αληθειας της κατ' ευσεβειαν·
2 In hope of eternal life, which God, that cannot lie, promised before the world began;	2 Επ' ελπιδι ζωης αιωνιου, ἡν επηγγειλατο ὁ αψευδης Θεος, προ χρονων αιωνιων,
3 But hath in due times manifested his word through preaching, which is com-	3 εφανερωσε δε καιροις ιδιοις τον λογον αυτου, εν κη-

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Ver. 1.—1. *Paul a servant of God.* In some of his other epistles, Paul calls himself, δουλος Ιησου Χριστου, *a bond-man of Jesus Christ.* But the present is the only one, in which he calls himself, δουλος Θεου, *a bond-man of God.* This appellation he took, probably because the Judaizers in Crete affirmed, that he had apostatized from God, when, as an apostle of Christ he received into God's church the uncircumcised Gentiles, and thereby freed them from obeying the law of Moses, as a term of salvation.

2. *An apostle of Jesus Christ.* To distinguish himself from other good men who are all servants of God, Paul calls himself *an apostle* of Jesus Christ: one clothed with authority to teach mankind true religion.

3. *In order to the faith.* So I translate the preposition κατα, after Theophylact and Oecumenius; because the common translation, which implieth that Paul was made an apostle *according to the faith of God's elect,* is hardly sense. Besides, the preposition κατα, in the end of this verse, and in 2 Tim. i. 1. signifies, *in order to.*

4. *Of the elect of God.* The Gentiles are called, *the elect,* 2 Tim. ii. 10. and *an elected generation,* 1 Pet. ii. 9. for a reason assigned 1 Pet. i. 1. note.—Paul was made an apostle of Jesus Christ for the purpose of persuading the Gentiles to believe the gospel.

5. *Acknowledgment of the truth which is in order to godliness.* The doctrine of the gospel in general, is here called *the truth which is in order to godliness,* to distinguish it from the falsehoods of heathenism, which tended to promote vice; and even to distinguish it from the ordinances of the law of Moses, which were only shadows and obscure representations of true religion, and whose only influence was to purify the flesh.—Some are of opinion that by *the truth,* in this passage,

NEW TRANSLATION.

CHAP. I. 1 Paul, a servant of God,[1] (δε) and an apostle of Jesus Christ,[2] (κατα, 228.) *in order*[3] to the faith of *the elect*[4] *of God*, and the *acknowledgment* of the truth, which is *in order to* godliness;[5]

2 In hope of eternal life, which God, *who* cannot lie, promised[1] before the *times of the ages*,[2] (See 2 Tim. i. 9, 10, 11.)

3 but hath manifested in *ITS proper season*, (τον λογον) his *promise*[1] *by the*

COMMENTARY.

CHAP. I. 1 *Paul* (δουλος, see Rom. i. 1. note 1.) *a servant of God and an apostle of Jesus Christ*, sent forth by him *in order to* promote *the faith of* the Gentiles *the elected* people *of God, and to persuade them to acknowledge the gospel, whose end is to make men godly* and virtuous in every respect;

2 *In hope* that they also shall obtain that resurrection to *eternal life, which God who cannot lie promised* to believers of all nations, in the persons of Adam and Abraham, long *before the Jewish dispensation began.*

3 The knowledge of God's promise was long confined to the Jews; *But* he *hath manifested* to all, *in its*

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passage, the apostle meant the true doctrine of the gospel concerning the salvation of the Gentiles by faith.

Ver. 2.—1. *Which God who cannot lie promised.* The promise here referred to is that which God made to Adam and Eve and their posterity, at the fall, when in passing sentence on the serpent, He said of the seed of the woman, *It shall bruise thy head.* The same promise was renewed in the covenant with Abraham: *In thy seed shall all the nations of the earth be blessed.*—That this was a promise of eternal life to all believers, see proved, Ess. v. sect. 6. See also 2 Tim. i. 9.

2. *Before the times of the ages.* Προ χρονων αιωνιων. Supposing the word αιωνιος in this clause to signify *eternal*, the literal translation of the passage would be, *before eternal times.* But that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it, *before the world began.*—As Locke observes on Rom. xvi. 25. the true literal translation is, *before the secular times;* referring us *to the Jewish Jubilees*, by which times were computed among the Hebrews; as among the Gentiles they were computed by *generations of men.* Hence Col. i. 26. *The mystery which was kept hid*, απο των αιωνων και απο των γενεων, *from the ages and from the generations*, signifies, the mystery which was kept hid from the Jews and from the Gentiles. See this explained, Rom. xvi. 25. note 3.

Ver. 3.—1. *His promise.* Τον λογον, literally *his word;* namely of promise. We have the expression complete, Rom. ix. 9. Επαγγελιας γαρ ὁ λογος ουτος, *For the word of promise was this.*

2. *I am*

mitted unto me, according to the commandment of God our Saviour;

ρυγματι ὁ επιϛευθην εγω κατ' επιταγην τȣ σωτηρος ἡμων Θεȣ·

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father, and the Lord Jesus Christ our Saviour.

4 Τιτῳ γνησιῳ τεκνῳ κατα κοινην πιϛιν· χαρις, ελεος, ειρηνη απο Θεȣ πατρος, και Κυριȣ Ιησȣ Χριϛȣ τȣ σωτηρος ἡμων.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

5 Τȣτȣ χαριν κατελιπον σε εν Κρητῃ, ἱνα τα λειποντα επιδιορθωσῃ, και καταϛησῃς κατα πολιν πρεσβυτερȣς, ὡς εγω σοι διεταξαμην·

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

6 Ει τις εϛιν ανεγκλητος, μιας γυναικος ανηρ, τεκνα εχων πιϛα, μη εν κατηγορια ασωτιας, η ανυποτακτα.

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2. *I am intrusted according to the commandment of God.* By affirming that Christ intrusted him with the preaching of the gospel according to the commandment of God; or, as it is expressed 1 Cor. i. 1. 2 Cor. i. 1. *By the will of God*, the apostle hath carried his own authority to the highest pitch. Jesus Christ made him an apostle: But he did it by the commandment of God, from whom therefore, as well as from Christ, Paul received his apostleship.

3. *Our Saviour.* The title of *Saviour* is given to the Father in other passages, Luke i. 47. 1 Tim. i. 1. Jude verse 24. for the reasons mentioned Tit. iii. 4. note.

Ver. 5.—1. *Set in order the things wanting.* Ἱνα τα λειποντα επιδιορθωσῃ. This Estius translates, *that thou mightest rectify the things which were left*, namely uncorrected at my departure. Erasmus to express the force of the preposition επι, in επιδιορθωσῃ, hath here, *Pergas corrigere.*

2. *And ordain in every city.* The apostle did not mean that elders were to be ordained in every city of Crete; but only in every city where the converts were so numerous as to form a church.—The Greeks used the word Πολις, to denote *a city*, or *village*, indiscriminately. Here it signifies both.

3. *Elders*, that is bishops and deacons. For the name *elder* being given to all who held sacred offices in the church, 1 Tim. v. 17. note 1. the ordaining of elders here, as Acts xiv. 23. signifies, the ordaining, both of bishops and deacons. Jerome in his commentary on this passage, as well as in his letter to Evagrius, Ep. 85. affirms that in

preaching with which I am entrusted according to the commandment [2] of God our Saviour; [3]

proper season, his promise by the *preaching* of the gospel, *with which I am intrusted* by Christ, *according to the commandment of God the original contriver* of the method *of our salvation;*

4 To Titus MY *genuine son*, (κατα) *by* the common faith: (See Jude, ver. 3. notes 2.4.) Grace, mercy, AND peace from God the Father, and the Lord Jesus Christ our Saviour.

4 *To Titus my genuine son by the common faith*, the faith in Christ which the Gentiles are permitted to have in common with the Jews, I wish *gracious assistances, merciful deliverances, and eternal life, from God the Father, and the Lord Jesus Christ the accomplisher of our salvation.*

5 For this *purpose I left* thee in Crete, that thou *mightest* set in order the things *wanting*, [1] and ordain in every city [2] elders, [3] as I *commanded* thee;

5 *For this purpose I left thee in Crete, that thou mightest supply the things wanting* in the churches there, *and* in particular *ordain, in every city* where there are churches, *elders, as I commanded* thee. I will therefore describe the character and qualifications of the persons thou oughtest to make elders.

6 If any *one* be blameless, the husband of one wife, (1 Tim. iii. 2. note 1.) having *believing* children, [1] not accused *of riotous living* [2] *nor* unruly. [3] (1 Tim. iii. 4, 5.)

6 *If any one be* in the eye of the world, *blameless, the husband of one wife* at a time, *having children who are Christians*, and who are *not accused of riotous living, nor* are *disobedient* to their parents; persons of this character ordain bishops, that they may assist thee in opposing the Judaizers, ver. 10, 11.

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in the first age, *bishop*, and *presbyter*, or *elder*, was one and the same. And quotes this, and other passages in support of his opinion: But that afterwards, to remove schisms, it was universally agreed that one chosen from among the presbyters, should be raised above the rest, to whom the whole care of the church was to belong. Hence Jerome inferred, that the pre-eminence of bishops above presbyters, is owing more to the custom of the church, than to the command of Christ.

Ver. 6.—1. *Having believing children.* The apostle required that the children of him who was to be ordained a bishop, should be Christians, and of a sober behaviour; because the infidelity and vices of children, at least in the eyes of the vulgar, bring some blame on their parents. And therefore it is added in the next verse, *for a bishop must be blameless.*

2. *Riotous*

7 For a biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine, no ſtriker, not given to filthy lucre;

8 But a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate;

9 Holding faſt the faithful word as he hath been taught, that he may be able, by ſound doctrine both to exhort and to convince the gainſayers.

10 For there are many unruly and vain talkers and deceivers, ſpecially they of the circumciſion:

11 Whoſe mouths muſt be ſtopped; who ſubvert

7 Δει γαρ τον επισκοπον ανεγκλητον ειναι, ὡς Θεȣ οικονομον, μη αυθαδη, μη οργιλον, μη παροινον, μη πληκτην. μη αισχροκερδη·

8 Αλλα φιλοξενον, φιλαγαθον, σωφρονα, δικαιον, ὁσιον, εγκρατη,

9 αντεχομενον τȣ κατα την διδαχην πιςȣ λογȣ; ἱνα δυνατος η και παρακαλειν εν τῃ διδασκαλιᾳ τῃ ὑγιαινȣσῃ, και τȣς αντιλεγοντας ελεγχειν.

10 Εισι γαρ πολλοι και ανυποτακτοι ματαιολογοι, και φρεναπαται, μαλιςα οἱ εκ περιτομης·

11 Ὁυς δει επιςομιζειν·

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2. *Riotous living.* Ασωτιας. This ſignifies not only the gratification of venereous deſires, but the luxury of the table, and all intemperance in the enjoyment of ſenſual pleaſures. Thus of the prodigal ſon it is ſaid, Luke xv. 13. That *he waſted his ſubſtance* Ζων ασωτως, *living riotouſly.*

3. *Nor unruly.* Ανυποτακτα. This in the Syriac verſion, is, (*neque immorigeri præ crapula,*) *not refractory through full feeding*, in alluſion to brute animals, which the better they are fed, become the more ungovernable.—Seeing a miniſter's reputation and uſefulneſs depend, in ſome meaſure, on the good behaviour of all the members of his family, his children eſpecially, ought carefully to avoid every indecency of conduct, from that conſideration, as well as from the conſideration of the advantages for religious improvement, which they enjoy by living with him.

Ver. 8. *Prudent.* Σωφρονα. This quality conſiſts in the government of our angry paſſions, ſo that on all occaſions we behave with prudence. It differs from εγκρατη, *Temperate*, which ſignifies one who bridles his luſts, eſpecially thoſe which are gratified by meat, and drink, and women.

Ver. 9. *Holding faſt the true doctrine.* So αντεχομενον τȣ πιςȣ λογȣ ſhould be tranſlated. For πιςȣ, in the ſenſe of *faithful*, is only applicable

7 For a bishop *should* be blameless as the steward of God; not self-willed, not *prone to anger*, not given to wine, *not a* striker, not *one who makes gain by base methods;*

7 *For a bishop should be free from blame, as* becomes *the steward* of the mysteries *of God*, 1 Cor. iv. 1. He should *not be headstrong, nor ready to fall into a passion, nor addicted to wine: Not a striker* of those who displease him; *not one who* loves money so much that he *makes gain by base methods;* (1 Tim. iii. 3. note 2.)

8 But *hospitable*, (1 Tim. iii. 2. note 7.) a lover of good men, *prudent*,[1] just, holy, temperate;

8 *But* instead of loving money, *hospitable, a lover of good men, prudent* in conduct, *just* in his dealings, *holy* in speech, *and temperate* in the use of every sensual pleasure.

9 holding fast[1] the *true doctrine* (κατα την διδαχην, 39.) as he hath been taught, that he may be able, *by the teaching which is wholesome* both to exhort and to *confute* the gainsayers.

9 He should *hold fast the true* Christian *doctrine as he hath been taught* it by the apostles, *that he may be able by wholesome teaching, both to instruct* them who desire instruction, *and to confute false teachers who speak against the truth* to overturn it.

10 For there are many unruly and *foolish* talkers[1] and deceivers,[2] especially *those* of the circumcision,

10 *For there are many* teachers, who being *unsubjected* to us, *talk in a foolish manner* concerning genealogies and fables, *and deceive* others: of this sort *especially* are *the Jewish teachers*,

11 Whose mouths must be stopped, who subvert[1]

11 *whose mouths must be stopped*, neither by persecution nor force, but

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cable to persons; and λογος is a word of very general meaning. See Ess. iv. 60.—There is a great beauty in the word αντεχομενον, as here used. It signifies the holding fast the true doctrine, in opposition to those who would wrest it from one.—By this character, all the Judaizers in Crete were excluded from being bishops; and in Ephesus from being deacons, 1 Tim. iii. 9.

Ver. 10.—1. *Foolish talkers.* Ματαιολογοι are persons who utter a multitude of foolish and trifling things, on the subjects concerning which they speak.

2. *And deceivers.* Φρεναπαται, *Mentium deceptores.* Teachers who delude the minds of their disciples with false opinions, in order to reconcile their consciences to wicked practices.

Ver. 11.—1. *Who subvert whole families;* that is, make whole families go over to Judaism, by wresting the true Christian doctrine from

whole houſes, teaching things which they ought not, for filthy lucre's ſake.

12 One of themſelves, *even* a prophet of their own, ſaid, The Cretians *are* always liars, evil beaſts, flow-bellies.

13 This witneſs is true: wherefore rebuke them ſharply, that they may be ſound in the faith:

14 Not giving heed to Jewiſh fables, and commandments of men, that turn from the truth.

οἵτινες ὁλȣς οικȣς ανατρεπȣσι, διδασκοντες ἁ μη δει, αισχρȣ κερδȣς χαριν.

12 Ειπε τις εξ αυτων ιδιος αυτων προφητης, Κρητες αει ψευςαι, κακα θηρια, γαςερες αργαι.

13 Ἡ μαρτυρια αυτη εςιν αληθης· δι' ἡν αιτιαν ελεγχε αυτȣς αποτομως, ἱνα ὑγιαινωσιν εν τη πιςει·

14 Μη προσεχοντες Ιȣδαικοις μυθοις, και εντολαις ανθρωπων αποςρεφομενων την αληθειαν.

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from them. The metaphor is taken from thoſe who overturn houſes, by undermining their foundations.

2. *Teaching things which they ought not, for the ſake of ſordid gain.* The things which the falſe teachers, contrary to their conſcience, inculcated for the ſake of drawing money from the Jewiſh converts, were, the neceſſity of obeying the law of Moſes in order to ſalvation; the efficacy of the Levitical atonements, to procure pardon for thoſe who continued in their ſins; and the merit of being deſcended from Abraham, whereby all his children without exception, were thought entitled to eternal life. Hence the Jews were ſo extremely anxious about their genealogies: Hence alſo the apoſtle in this, and in his epiſtles to Timothy, ſeverely condemned genealogies, and the fables therewith connected. See Tit. iii. 9. note 1.

Ver. 12.—1. *One of themſelves a prophet.* This was the poet Epimenides, who among the Romans was reputed to have foretold future events. Cicero, ſpeaking of him, Divinat. Lib. i. ſays, he was *futura præſciens, & vaticinans per furorem; One who foreknew and foretold things future by extaſy.* Beſides, as all poets pretended to a kind of inſpiration, the name *prophet* and *poet* were uſed as ſynonimous, both by the Greeks and Romans. Clem. Alex. Strom. Lib. vi informs us that the Egyptians called thoſe *prophets,* who preſided over their ſacred rites; and that the apoſtle did not ſcruple to give that title to Epimenides, becauſe he was eſteemed a prophet by the Greeks.

2. *Hath ſaid, The Cretians,* &c. Epimenides ſaid this in his book, Πεϱι χρȣσμων, *Concerning oracles.* Glaſſius hath quoted the paſſage entire, pag. 2 75.—The Cretians were univerſally hated and branded as liars by the other Greeks, becauſe, as Warburton remarks, Divine Legat.

whole *families*, teaching things which they ought not,[2] *for the ſake of ſordid gain.*

12 One of themſelves, *a* prophet[1] of their own, *hath* ſaid,[2] The Cretians ARE *always* liars, evil *wild* beaſts, *lazy bellies.*[3]

13 This *teſtimony* is true; *for which cauſe* rebuke them ſharply,[1] that they may be *healthy* in the faith;

14 Not giving heed to Jewiſh fables, and *precepts* of men,[1] *who turn away* the truth.[2]

by clear and ſtrong reaſoning, becauſe *they carry off whole families* to Judaiſm, *teaching things which they ought not, for the ſordid purpoſe of drawing money* from their diſciples.

12 The Judaizers, in this are true Cretians, agreeably to what *one of themſelves a prophet of their own hath ſaid: The Cretians are exceedingly addicted to lying*, and *of a ſavage noxious diſpoſition, and lazy gluttons.*

13 *This teſtimony* concerning the Cretians *is juſt; for which cauſe* I order thee to *rebuke them* and their diſciples *ſharply*, *that* laying aſide their wicked principles and practices, *they may be healthy in the faith;*

14 *Not giving heed to Jewiſh fables* concerning the law, *and* to *precepts* concerning meats, enjoined *by men who turn away true doctrine* from themſelves and others, as a thing noxious.

Legat. vol. i p. 159. by ſhewing in their iſland the tomb of Jupiter the father of gods and men, they publiſhed what the reſt of the Greeks concealed in their myſteries; namely, that their gods were dead men.— The character given of the Cretians by Epimenides was applied with propriety by the apoſtle to the Judaizers, becauſe they were natives of Crete.

3. *Evil wild beaſts, lazy bellies.* By calling the Cretians *evil wild beaſts*, the poet inſinuated, that they were of a fierce, ravenous, noxious diſpoſition; and by adding *lazy bellies*, he ſignified that they were lazy gluttons; as averſe to action, as wild beaſts are, after gorging themſelves with their prey.

Ver. 13. *For which cauſe rebuke them ſharply.* Αποτομως. This metaphor is taken from ſurgeons, who in curing their patients, are ſometimes obliged to cut their fleſh in ſuch a manner as to give them great pain. Titus was to reprove the Cretians *cuttingly*, or *ſharply*. But the ſharpneſs of his reproofs was not to conſiſt in the bitterneſs of the language which he uſed, nor in the paſſion with which he ſpake. Reproofs of that ſort have little influence to make one healthy, either in faith or practice. It was to conſiſt in the ſtrength of the reaſons with which he enforced his reproofs, and in the earneſtneſs and affection with which he delivered them; whereby the conſcience of the offenders being awakened, would ſting them bitterly.

Ver. 14.

15 Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conſcience is defiled.

15 Παντα μεν καθαρα τοις καθαροις· τοις δε μεμιασμενοις και απιςοις ουδεν καθαρον, αλλα μεμιανται αυτων και ὁ νους και ἡ συνειδησις.

16 They profeſs that they know God, but in works they deny *him*; being abominable, and diſobedient, and unto every good work reprobate.

16 Θεον ὁμολογουσιν ειδεναι, τοις δε εργοις αρνουνται, βδελυκτοι οντες, και απειθεις, και προς παν εργον αγαθον αδοκιμοι.

Ver. 14.—1. *Precepts of men.* From the following ver. 15. it appears that the apoſtle had now in his eye the precepts of the Judaizers concerning meats clean and unclean; which, although originally the precepts of God, were now aboliſhed under the goſpel. Wherefore, if theſe were any longer enjoined as obligatory, they were not enjoined by God, but were *the precepts of men*.

2. *Who turn away the truth.* The apoſtle by a beautiful figure, repreſents the truth as offering itſelf to the Judaizers, and the Judaizers as turning it away with contempt.

Ver. 15.—*All meats are pure to the pure.* The word *meats*, is wanting in the original, but muſt be ſupplied, the expreſſion being elliptical. See 1 Cor. vi. 12. note.—As the Jews reckoned themſelves the only holy people on earth, it muſt have been extremely diſpleaſing to the falſe teachers of that nation, to find themſelves repreſented as *polluted* like the Gentiles. In other paſſages alſo, the apoſtle gives theſe teachers the opprobrious names, with which they ſtigmatized the Gentiles. See Philip. iii. 2.—If the reader thinks the apoſtle is not ſpeaking, in this and in the preceding verſe, of the Judaizers who inſiſted that the precepts of the law of Moſes concerning meats, were ſtill

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CHAP. II.

View and Illuſtration of the things contained in this Chapter.

THE apoſtle, having directed Titus to ordain elders in every city, and deſcribed the character and qualifications of the perſons he was to inveſt with offices in the church: alſo, having

15 All *MEATS indeed* ARE pure to the pure;[1] but *to the polluted and unfaithful*[2] nothing IS pure, (αλλα, 78.) *for both their understanding* and conscience is *polluted.*

15 *All meats indeed are pure to the well informed and well disposed. But to those who are polluted* by intemperance, *and* who are *unfaithful* to Christ, *no kind of meat is pure; for both their understanding and conscience is polluted*, by their intemperate use of the meats which the law reckons clean.

16 They profess *to know* God,[1] but *by* works they deny HIM, being abominable and disobedient, and (προς, 290.) *concerning* every good work, (αδοκιμοι, Rom. i. 28. note 3.) *without discernment.*

16 *They* of the circumcision *profess to know* the will of *God* better than others; *but by* their *works they deny him; being abominable* on account of their sensuality, *and disobedience* to the express commands of God, *and to every good work without discernment*: They neither know nor approve of any good work.

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still obligatory, he may be supposed to have had in his eye, those Pythagorean Gentiles and Essene Jews, who before their conversion, thought it sinful to eat any kind of animal food; and who, since their conversion, still continued in the same persuasion.

2. *And unfaithful.* This is the proper translation of the word απιστοις, because the apostle is not speaking of *unbelievers* or *heathens*, but of such *believers* as were unfaithful to Christ, by living in intemperance and debauchery.

Ver 16. *They profess to know God* They boast of having the true knowledge of God's will from the Mosaic revelation, and on that pretence they set their doctrine in opposition to and above the doctrine of the apostles. But by the wickedness of their lives, they shew themselves to be utterly ignorant of God, and of every thing that is good; consequently they deserve no credit from the disciples of Christ, as teachers.

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having laid open the bad character and evil practices of the Judaizers in Crete, and ordered him to rebuke them sharply, he in this chapter gave him a short view of the duties of his office as superintendant both of the teachers and of the people in Crete. He was in opposition to the Judaizers, to inculcate on the people such precepts only as were suitable to the wholesome doctrine of the gospel, ver. 1.—And with respect to the

aged men who held ſacred offices, he was to enjoin them to be attentive to the behaviour of thoſe under their care; to be grave in their own deportment; prudent in giving admonitions and rebukes; and ſpiritually healthy by faith, love, patience, ver. 2.—In like manner, thoſe aged women who were employed to teach the young of their own ſex, he was to exhort to a deportment becoming their ſacred character. They were neither to be ſlanderers, nor drunkards; but to be good teachers, ver. 3.—In particular, they were to perſuade the young women who were married to do their duty to their huſbands, their children, and their families, that the goſpel might not be evil ſpoken of through their bad behaviour, ver. 4, 5. On young men he was to inculcate the government of their paſſions, ver. 6.—But above all, both in teaching and behaviour, Titus was to make himſelf a pattern

OLD TRANSLATION.

CHAP. II. 1 But ſpeak thou the things which become ſound doctrine:

2 That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.

3 The aged women likewiſe, that *they be* in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things.

GREEK TEXT.

1 Συ δε λαλει ἁ πρεπει τῃ ὑγιαινουσῃ διδασκαλιᾳ.

2 Πρεσβυτας νηφαλιους ειναι, σεμνους, σωφρονας, ὑγιαινοντας τῃ πιστει, τῃ αγαπῃ, τῃ ὑπομονῃ.

3 Πρεσβυτιδας ὡσαυτως εν καταστηματι ἱεροπρεπεις, μη διαβολους, μη οινῳ πολλῳ δεδουλωμενας, καλοδιδασκαλους.

Ver. 1. *Wholeſome doctrine.* Υγιαινουσῃ. True doctrine is called *wholeſome*, becauſe it invigorates all the faculties of the ſoul, and keeps them in a healthy ſtate.

Ver. 2. *That aged men.* Πρεσβυτης, the word uſed here, commonly ſignifies *an old man.* But Le Clerc, in his additions to Hammond, hath ſhewed that the LXX. uſe it to denote an office of dignity. Wherefore πρεσβυτας being of the ſame ſignification with πρεσβυτερους, it may be tranſlated in this paſſage *elders*. In ſupport of this tranſlation, I obſerve that the virtues which Titus was to inculcate on *aged men*, are the ſame with thoſe which Timothy was to inculcate on biſhops and deacons. They were to be νηφαλιους, σεμνους, σωφρονας, *vigilant, grave, prudent.* See 1 Tim. iii. 2. 8.

Ver. 3.—1 *That aged women.* Though the word Πρεσβυτιδας commonly ſignifies *aged women* indiſcriminately, it evidently denotes in this

a pattern of the virtues which he enjoined to others, ver. 7, 8.—And becauſe the Judaizers, to allure ſlaves to their party, taught that under the goſpel ſlaves are free, Titus was to inculcate on ſlaves obedience to their maſters, diligence in their work, and honeſty in every thing committed in truſt to them, ver. 9, 10.—Withal, to make the Cretian biſhops and people ſenſible of the impiety of the doctrine of the Jewiſh teachers, concerning the efficacy of the Levitical ſacrifices in procuring pardon for impenitent ſinners, the apoſtle declared that the goſpel was given for this very purpoſe, to teach men that denying ungodlineſs and worldly luſts, they ſhould live ſoberly, &c. in expectation of a future judgment, ver. 11.—14.—Theſe things the apoſtle ordered Titus to teach in the plaineſt and boldeſt manner, agreeably to the authority with which he was inveſted as an evangeliſt, ver. 15.

NEW TRANSLATION.

CHAP. II. 1 But *do thou* (λαλει, 55.) *inculcate* the things which become *wholeſome* [1] doctrine.

2 That *aged* men [1] be *vigilant*, grave, *prudent*, *healthy by* faith, *love*, *patience*.

3 *That* aged women, [1] *in like manner*, BE *in deportment* [2] (ἱεροπρεπεις) *as becometh ſacred perſons*, [3] *not ſlanderers*, [4] *not enſlaved* to much wine, [5] *good teachers*.

COMMENTARY.

CHAP. II. 1 The fables, and commandments of men, taught by the Judaizers, ſicken the ſoul. *But do thou inculcate the practices which are ſuitable to* the *wholeſome doctrine* of the goſpel.

2 *That aged men*, who hold ſacred offices, *be attentive* to the behaviour of their people, *venerable* in their own manners, *prudent* in their behaviour, ſpiritually *healthy by faith*, *love*, *patience*.

3 *That* the *aged women*, whom the church employs to teach the young of their own ſex, *in like manner*, *be in ſpeech and behaviour as becometh perſons employed in ſacred offices; not ſlanderers*, *not enſlaved to much wine*, but *good teachers*.

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this verſe, ſuch aged women as were employed by the church, in teaching the young of their own ſex the doctrines and precepts of the Chriſtian religion. For, they were to be in ſpeech and behaviour, ἱεροπρεπεις, *as became ſacred perſons*; and, καλοδιδασκαλες, *good teachers*. Theſe characters, eſpecially the laſt mentioned, did not belong to aged women in general, but only to ſuch of them as were employed in teaching.

4 That they may teach the young women to be ſober, to love their huſbands, to love their children;

5 *To be* diſcreet, chaſte, keepers at home, good, obedient to their own huſbands, that the word of God be not blaſphemed.

6 Young men likewiſe exhort to be ſober-minded.

7 In all things ſhewing thyſelf a pattern of good works; in doctrine *ſhewing* uncorruptneſs, gravity, ſincerity,

4 Ἱνα σωφρονιζωσι τας νεας φιλανδρυς ειναι, φιλοτεκνυς,

5 σωφρονας, ἁγνας, οικυρυς, αγαθας, ὑποτασσομενας τοις ιδιοις ανδρασιν, ἱνα μη ὁ λογος τυ Θευ βλασφημηται.

6 Τυς νεωτερυς ὡσαυτως παρακαλει σωφρονειν.

7 Περι παντα σεαυτον παρεχομενος τυπον καλων εργων, εν τῃ διδασκαλιᾳ αδιαφθοριαν, σεμνοτητα, αφθαρσιαν,

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ing. The things which theſe perſons were to teach the young under their care, are mentioned ver. 4, 5. See 1 Tim. iii. 11. note 1.

2. *In deportment.* The word καταστηματι denotes, not only the dreſs, but the carriage of the body: So is fitly tranſlated, *deportment.*

3. *As becometh ſacred perſons.* The aged women employed by the church to teach the young, are fitly called *ſacred perſons*, becauſe the office they were employed to diſcharge, was *a ſacred office;* as was ſhewed, 1 Tim. v. 16. note 1.

4. *Not ſlanderers.* This was required in the ſame order of female teachers, 1 Tim. iii. 11.

5. *Not enſlaved to much wine.* This is a qualification required in the deacons, 1 Tim. iii. 8.

Ver. 4. *That they may perſuade.* So σωφρονιζωσι may be tranſlated. See 2 Tim. i. 7. note 2.

Ver. 5.—1. *Careful of their families.* The word Οικυρυς, ſignifies, both *thoſe who keep at home*, and *thoſe who take proper care of their families.* In this latter ſenſe I underſtand it here, with Elſner and the Vulgate.

2. *That the word of God may not be evil ſpoken of.* The exhortation to be good wives and mothers, which aged women were ordered, in this paſſage, to give to the young under their care, is not to be conſidered merely as a rule by which thoſe are to govern themſelves, who are intruſted with the office of teaching others; but young women are more eſpecially to conſider it as a rule for directing their own conduct;

4 That they may *perſuade*[1] the young women to be *lovers of* their huſbands, *lovers of* their children.

4 *That they may perſuade the young women* under their care, *to be lovers of their huſbands*, performing the duties of marriage from affection, and *lovers of their children* by bringing them up religiouſly.

5 *To be calm*, chaſte, *careful of their families*,[1] good, *ſubject* to their own huſbands, that the word of God *may not be evil ſpoken of.*[2]

5 *To be* of a *calm* diſpoſition, *chaſte*, *attentive to the affairs of their families*, *good* to their domeſtics, *obedient to their own huſbands*, *that the goſpel may not be evil ſpoken of*, as encouraging wives to neglect their huſbands and children, on pretence of their attending on the offices of religion.

6 *The* young men, *in like manner*, exhort (σωφρονειν) to *govern their paſſions.*

6 *The young men in like manner exhort to govern their paſſions*, (ver. 12. note 3.) that they may behave ſoberly in the giddy ſeaſon of youth.

7 (Περι) In all things *make* thyſelf a pattern of good works, (διδασκαλια, ſee 2 Tim. iii. 16.) in *teaching* SHEW incorruptneſs,[1] gravity, ſincerity,

7 To give weight to thy exhortations, *In all things make thyſelf a pattern* of thoſe *good works* which thou enjoineſt to others. *In teaching ſhew incorruptneſs* of doctrine, *gravity* of ſpeech, and *ſincerity* with reſpect to the motives by which thou art influenced.

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conduct; that by their conjugal affection; their care in educating their children, their chaſtity, their prudent œconomy, their ſweetneſs of diſpoſition, and ſubjection to their huſbands, all founded on the principles of religion, they may do honour to the goſpel, which they profeſs to believe and obey.

Ver. 7. *Shew*, αδιαφθοριαν *incorruptneſs*, *gravity*, αφθαρσιαν, *ſincerity*. Some ancient MSS. and verſions want the word which I have tranſlated *ſincerity*. But it is found in the Alex. MS. in the Arabic verſion, and in ſome of the Greek commentators. Mill thinks it was firſt placed on the margin as an explication of αδιαφθοριαν, *incorruptneſs*, and afterwards was inſerted in the text. But though both words come from the ſame original, being differently compounded they may be diſtinguiſhed in the following manner. *Incorruptneſs* (αδιαφθοριαν) may ſignify that Titus's doctrine was to be free from all corrupt mixtures, taken whether from Judaiſm or from heatheniſm. Whereas αφθαρσιαν, *ſincerity*, may ſignify that his motives in teaching were to be *incorrupt*. He was not to teach from the love of money, or fame, or power.

8 Sound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you.

8 λογον ὑγιη ακαταγνωστον, ἱνα ὁ εξ εναντιας εντραπῃ, μηδεν εχων περι ὑμων λεγειν φαυλον.

9 *Exhort* ſervants to be obedient unto their own maſters, *and* to pleaſe *them* well in all *things*; not anſwering again;

9 Δȣλȣς ιδιοις δεσποταις ὑποτασσεσθαι, εν πασιν ευαρεστȣς ειναι, μη αντιλεγοντας·

10 Not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

10 Μη νοσφιζομενους, αλλα πιστιν πασαν ενδεικνυμενȣς αγαθην· ἱνα την διδασκαλιαν τȣ σωτηρος ἡμων Θεȣ κοσμωσιν εν πασιν.

11 For the grace of God that bringeth ſalvation hath appeared to all men,

11 Επεφανη γαρ ἡ χαρις τȣ Θεȣ ἡ σωτηριος πασιν ανθρωποις,

Ver. 8.—1. *Wholeſome ſpeech.* ὑγιη. Speech ſtrong but temperate, that is free from all bitterneſs. For, as the commentators obſerve, Titus who was a converted Gentile, having ſeen ſo much of the obſtinate, uncharitable, bigotted ſpirit of the Judaizers, might have been in danger of uſing harſh language in reproving them, if he had not been thus cautioned by the apoſtle.

2. *He who is on the oppoſite ſide.* Εξ εναντιας, ſupply χωρας. He means *infidels,* whether Jews or Gentiles.

3. *Having nothing bad to ſay concerning you.* Περι ὑμων. Some MSS. and verſions have here, περι ἡμων *concerning us.* Either reading ſhews, as Benſon obſerves, how anxious the apoſtle was, that the goſpel might not be evil ſpoken of, on account of the miſbehaviour either of its teachers, or of its profeſſors, ſee ver. 10. and 1 Pet. ii. 12.

Ver. 10. *Not ſecretly ſtealing.* The word νοσφιζομενȣς ſignifies the ſtealing a part of a thing; the thief not daring to take the whole, for fear of being diſcovered It is applied to the fraud of Ananias and Saphira, Acts v. 3. who abſtracted a part of the price of their land.

11.—1. *For the grace of God* Here, and Gal. v. 4. the goſpel is called *the grace of God,* either becauſe it is the greateſt favour which God hath beſtowed on men, or becauſe it teaches the doctrine of God's great grace or favour to men.

2. *Hath ſhone forth to all men.* The word επιφαινω properly ſignifies *the ſhining of the ſun,* or *of the ſtars,* Acts xxvii. 20. The goſpel like the ſun, hath ſhone forth to all men, and giveth light to all. Hence Chriſt, the author of the goſpel, is called Luke i. 78. Ανατολη εξ ὑψȣς; *The day-ſpring from on high;* and Malach. iv. 2. *The ſun of righteouſ-*

neſs

8 *wholesome* speech[1] *which* cannot be condemned; That he *who* is *on the opposite* SIDE[2] may be ashamed, having *nothing bad* to say *concerning* you.[3]

8 In conversation, and in reproving offenders, use *clear and strong but temperate speech, which cannot be found fault with*, even by the offenders themselves; *that he who is not a Christian, may be ashamed* of his opposition to thee and to the elders thy assistants, *having nothing bad to say concerning you* as teachers.

9 Servants EXHORT to be *subject to* their own masters, AND in all things *to be careful to please*, not answering again.

9 *Slaves exhort to continue subject to their own masters, and in all things* lawful *to be careful to please*; especially by performing their service cheerfully; *not* insolently *answering again*, even though they may be reproved unjustly, or with too much severity. See 1 Pet. ii. 18.

10 Not *secretly stealing*[1] but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

10 *Not secretly stealing* any part of their master's goods, *but shewing the greatest fidelity* and honesty in every thing committed to them; *that by the whole of their behaviour* in their low station, *they may render the doctrine of the gospel amiable*, even in the eyes of their heathen lords.

11 For the grace of God,[1] *which* bringeth salvation (επεφανη) hath *shone forth*[2] to all men,

11 These things I command, *Because the gospel of God which bringeth*, both the knowledge and the means of *salvation, hath shone forth to all men*, to Jews and Gentiles, rich and poor, masters and slaves, without distinction.

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ness. Hence also Christ called himself, John viii. 12. *The light of the world*.—The shining forth of the gospel to all men, is an high recommendation of it, and shews it to be entirely different from the heathen mysteries, which if they contained any thing valuable for reforming mankind, being confined to the initiated, the vulgar were left in ignorance, idolatry, and vice.—The gospel likewise differs from the law of Moses as taught of the Judaizers, who by inculcating the rites and ceremonies of that law as the whole of religion, encouraged their disciples to neglect the duties of piety and morality altogether. Whereas the gospel teaches us, *That denying ungodliness*, &c.

12 Teaching us that, denying ungodlinefs and worldly lufts, we fhould live foberly, righteoufly, and godly in this prefent world;

12 παιδευουσα ἡμας, ἱνα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας, σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι,

13 Looking for that bleffed hope, and the glorious appearing of the great God and our Saviour Jefus Chrift;

13 προσδεχομενοι την μακαριαν ελπιδα, και επιφανειαν της δοξης του μεγαλου Θεου και σωτηρος ἡμων Ιησου Χριστου·

Ver. 12.—1. *Ungodlinefs* confifts, not only in denying the exiftence of God, but in denying his perfections, his government of the world, and the retrib tions of a future ftate. Alfo, it confifts in neglecting to worfhip God; in worfhipping him by images; in blafphemy or fpeaking difrefpectfully of his providence; in perjury; in profaning the name of God by curfing and fwearing; and in difregarding the manifeftation which he hath made of his will in the gofpel revelation.

2. *Worldly lufts:* Namely gluttony, drunkennefs, lafcivioufnefs, anger, malice, revenge, together with the immoderate love of riches, power, fame, and the reft. Thefe lufts being productive of nothing but mifery to thofe who indulge them, the gofpel, God's gracious gift, was beftowed on men to refcue them from the dominion of worldly lufts, by teaching them to live foberly, &c.

3. *Should live foberly.* Σωφρονειν, *Sobriety* is a habit of felf-government, whereby one is able to reftrain his appetites, his paffions, and his affections, as often as the gratification of his appetites, and the yielding to the impulfes of his paffions and affections, are in any refpect finful. See 2 Tim. i. 7, note 2.

4. *Righteoufly. Righteoufnefs* confifts in abftaining from injuring others in their perfon, reputation or fortune; in difcharging all the duties belonging to the relations in which one ftands to thofe with whom he is connected, and to the ftation in which he is placed; in carrying on one's trade and commerce fairly; in performing covenants and promifes faithfully; and in fhort in rendering to every one his due.—The Hebrews held it to be a part of righteoufnefs alfo, to do works of charity to the poor Pfal. cxii. 9. *He hath difperfed, he hath given to the poor, his righteoufnefs endureth for ever.*

5. *And godly. Godlinefs* being the oppofite to *ungodlinefs*, defcribed ver. 12. note 1. needs no explanation.

6. *In this prefent world.* Here the apoftle infinuates, that the prefent world in which we live, is a ftate of probation for the future world: as is plain likewife from ver. 13.

Ver. 13.

12 teaching us that denying ungodlinefs[1] and worldly lufts,[2] we fhould live foberly,[3] righteoufly,[4] and godly,[5] in this prefent world,[6]

13 *expecting the* bleffed hope,[1] (και, 221.) *namely,* the *appearing of the glory* of the great God,[2] and our Saviour[3] Jefus Chrift;

12 *Teaching us, that renouncing ungodlinefs,* efpecially atheifm and idolatry, *and* putting away *worldly lufts,*[5] *we fhould live temperately, righteoufly, and godly in this prefent world,*

13 *Expecting,* not any temporal rewards fuch as the law promifed, but the accomplifhment of *the bleffed hope of the appearing of the glory of the great God, and our Saviour Jefus Chrift,* who will beftow eternal life on all who deny ungodlinefs and worldly lufts.

Ver. 13.—1. *Expecting the bleffed hope.* If this is different from the expectation of the appearing of our Saviour Jefus Chrift, Και, in this claufe, muft be tranflated by the word, *and:* in which cafe, *the bleffed hope* will mean *the hope of eternal life,* mentioned chap. i. 2. But as this hope is included in the hope of the appearing of Jefus Chrift to raife the dead and to carry his people with him into heaven, the tranflation which I have given feems more emphatical.

2. *Namely, the appearing of the glory of the great God, and our Saviour Jefus Chrift.* This, which is the exact literal tranflation of the claufe, Και επιφανειαν της δοξης τȣ μεγαλȣ Θεȣ και σωτηρος ἡμων Ιησȣ Χριςȣ, is adopted both by the Vulgate and by Beza.—Confidered as an Hebraifm, the claufe may be tranflated, as in our bible, *The glorious appearing of the great God and our Saviour Jefus Chrift.* Neverthelefs, the literal tranflation is more juft, as the apoftle alludes to our Lord's words Luke ix. 26. *Of him fhall the Son of man be afhamed* ὁταν ελθῃ εν τῃ δοξῃ αὐτȣ, και τȣ πατρος, και των ἁγιων αγγελων. *When he fhall come in his own glory, and* in the glory *of the Father, and of the holy angels.*—Matt. xvi. 27. *For the Son of man will come,* εν τῃ δοξῃ τȣ πατρος αυτȣ *in the glory of his Father, with his angels; and then he will render to every one according to his works.*—But if Jefus is to appear, at the laft day, in his own glory, and in the glory of the Father, that event may fitly be termed *the appearing of the glory of the great God, and of our Saviour Jefus Chrift.*—It is true, the article is wanting before σωτηρος. Yet it may be fupplied, as our tranflators have done here, before επιφανειαν; and elfewhere, particularly Ephef. v. 5. *In the kingdom* τȣ Χριςȣ και Θεȣ, *of Chrift and of God.* See Eff. iv. 69. Befides, as σωτηρος is in the genitive cafe, it will bear to be tranflated *of our Saviour,* although the article is wanting. Yet I have not ventured to tranflate it in that manner, becaufe the meaning of this text hath been much difputed.—At the appearing of Jefus Chrift, the rank of all men will be determined, and their precedency fettled, and every one placed in a ftation fuitable to the real worth of his character, and continue in that ftation for ever.

2. *The*

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

14 Ὁς εδωκεν ἑαυτον ὑπερ ἡμων, ἱνα λυτρωσηται ἡμας απο πασης ανομιας, και καθαριση ἑαυτῳ λαον περιουσιον, ζηλωτην καλων εργων.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

15 Ταυτα λαλει και παρακαλει, και ελεγχε μετα πασης επιταγης· μηδεις σε περιφρονειτω.

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2. *The great God.* In giving the title of *great*, to God, the apostle followed the custom of the Jews, who gave that title to the true God, to distinguish him from the gods of the heathens: Thus, Psal. lxxvii. 13. *Who is so great a God as our God.* – I do not think there is any allusion here to *the* Dii Cabiri, *The great Gods* worshipped in Samothrace and Crete, as some commentators imagine.

3. *And our Saviour Jesus Christ.* Because the article prefixed to μεγαλε Θεε, is not repeated before σωτηρος, Beza, is of opinion that one person only is spoken of; namely, *Jesus Christ*, to whom he thinks the title of *the great God* is given in this verse. Accordingly some translate the clause thus; *the great God, even our Saviour Jesus Christ.* And, in confirmation of that opinion, they observe, that we never read in scripture of *the appearing* of the Father. But the answer is, The apostle does not speak of *the appearing of the Father*, but of *the appearing of the glory of the Father;* agreeable to what Christ himself declared, that at his return to judgment, he will appear surrounded with the glory of his Father. See the first note on this verse.

Ver. 14. *A peculiar people.* Περιεσιον, This is said in allusion to Exod. xix. 5. and Deut. vii. 6. where God calls the Jews *a peculiar* and *a special people to himself;* because he had made them his property, by *redeeming* them from the bondage of Egypt, and had distinguished them from the rest of mankind as his, by rites and ordinances of his own appointment. Christ hath made believers *his peculiar people* by giving himself for them, to *redeem* them from all iniquity, and to purify

14 Who gave himſelf for us, that he might redeem (1 Tim. ii. 6. note 1.) us from all iniquity, and purify *to* himſelf a peculiar people,[1] zealous of good works.

14 *Who*, during his firſt appearing on earth, *gave himſelf* to death *for us, that he might redeem us from* the power as well as from the puniſhment of *all iniquity, and purify to himſelf a peculiar people*, not by circumciſion and other ceremonial obſervances, but by being *zealous of good works*.

15 Theſe things[1] *inculcate* and exhort,[2] and *confute*, (ſee 2 Tim. iv. 2.) with all authority. Let no *one* deſpiſe thee.[3]

15 *Theſe things inculcate* as neceſſary to be believed, *and exhort* all who profeſs the goſpel to live ſuitably to them. *And* ſuch as teach otherwiſe *confute with all* the *authority* which is due to truth, and to thee as a teacher commiſſioned by Chriſt. *Let no one* have reaſon to *deſpiſe thee*.

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fy them to himſelf a people zealous, not of rites and ceremonies, but of good works. This being the great end of Chriſt's death, how dare any perſon pretending to be one of Chriſt's people, either to ſpeak or to think lightly of good works, as not neceſſary to ſalvation.

Ver. 15.—1. *Theſe things;* namely, concerning the univerſality of the goſpel, and the excellent purpoſe for which it was given; the coming of Chriſt to judgment, the end for which he died during his firſt appearing on earth; and concerning the character of the people of Chriſt, as perſons zealous of good works.

2. *Inculcate and exhort*. The Cretians being a ſenſual and obdurate people, and the Judaizing teachers having denied the neceſſity of good works, the apoſtle commanded Titus, both to affirm the neceſſity, and to enjoin the practice of them, in the boldeſt and plaineſt manner.

3. *Let no one deſpiſe thee*. The apoſtle does not ſay, as to Timothy, *deſpiſe thy youth*, 1 Tim. iv. 12. from which it may be inferred that Titus was an older man than Timothy.—In the compound word περιφρονειτω, the prepoſition περι, like κατα, alters the meaning of the word with which it is compounded.

CHAP.

CHAP. III.

View and Illustration of the Matters contained in this Chapter.

BECAUSE the Judaizers affirmed, that no obedience was due from the worſhippers of the true God to magiſtrates who were idolaters, and becauſe by that doctrine, they made not only the Jewiſh, but the Gentile believers, bad ſubjects, and expoſed them to be puniſhed as evil doers, (See Rom. xiii. Illuſtr.) the apoſtle commanded Titus to inculcate frequently on the Cretians, to obey the magiſtrates under whoſe protection they lived, although they were idolaters, ver. 1.—and not to ſpeak evil of any one, on account of his nation, or religion, ver. 2.—Becauſe, ſaid the apoſtle, even we of the Jewiſh nation, who now believe the goſpel, were formerly in behaviour as bad as the heathens; being fooliſh, diſobedient, &c. ver. 3.—and merely through the mercy of God, and not by our own endeavours, have been delivered from our former ſinful ſtate, by the bath of regeneration

Old Translation.	Greek Text.
CHAP. III. 1 Put them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work.	1 Ὑπομιμνησκε αυτους αρχαις και εξουσιαις ὑποτασσεσθαι, πειθαρχειν, προς παν εργον αγαθον ἑτοιμους ειναι·
2 To ſpeak evil of no man, to be no brawlers, *but* gentle, ſhewing all meekneſs unto all men.	2 Μηδενα βλασφημειν, αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους πρᾳοτητα προς παντας ανθρωπους.
3 For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving diverſe luſts and pleaſures, living in malice and envy,	3 Ημεν γαρ ποτε και ἡμεις ανοητοι, απειθεις, πλανωμενοι, δουλευοντες επιθυμιαις και ἡδοναις ποικιλαις,

Ver. 1. *To obey magiſtrates.* The word πειθαρχειν literally ſignifies *to obey thoſe who rule.* The diſpoſition of the Jews towards heathen rulers, ſee deſcribed Rom. xiii. View. 1 Tim. ii. 2

Ver. 2. *To ſpeak evil of no man.* The word βλασφημειν, beſides *evil ſpeaking,* denotes all thoſe vices of the tongue which proceed either from

regeneration and renewing of the Holy Ghoſt, ver. 4, 5, 6.—That being reſcued from ignorance and wickedneſs by grace, we might become heirs of eternal life, ver. 7.—Next the apoſtle ordered Titus ſtrongly to affirm, that every one who hath believed on God is bound to practiſe good works; and that ſuch works are really profitable to men, by rendering them acceptable to God, ver. 8.—Alſo he commanded him in his diſcourſes, to avoid the fooliſh queſtions and genealogies which the falſe teachers inſiſted on, ver. 9.—and to admoniſh heretical teachers, both concerning their doctrine and their practice: And after a firſt and ſecond admonition, if they did not amend, to caſt them out of the church, ver. 11.—Withal becauſe the Cretians were diſpoſed to be idle, Titus was to enjoin them to follow ſome honeſt occupation, whereby they might both maintain themſelves, and do works of charity to the afflicted, ver. 14.—The apoſtle concluded his epiſtle with ſalutations: and with a benediction to all in Crete who acknowledged his apoſtolical authority, ver. 13.

NEW TRANSLATION.

CHAP. III. 1 Put them in mind to be ſubject to *governments* and powers, to obey[1] magiſtrates, to be ready to every good work;

2 To ſpeak evil[1] of no *one;* to be no *fighters*, BUT *equitable*, ſhewing all meekneſs *to* all men.

3 For *even* we ourſelves were *formerly*[1] fooliſh, diſobedient, *erring*, *ſlaviſhly* ſerving diverſe (επιθυμιαις) *inordinate de-*

COMMENTARY.

CHAP. III. 1 *Put the Cretians in mind* of what I have taught them; namely, *to be ſubject to the governments and powers* eſtabliſhed in Crete; *to obey magiſtrates* though they be heathens; *to be ready to* perform *every good work* enjoined by the laws of their country;

2 *To ſpeak evil of no one* on account of his nation or religion, to be *no fighters*, *but* of an *equitable* diſpoſition, (Philip. iv. 5. note.) and *to ſhew the greateſt meekneſs to all men*, even to enemies.

3 This behaviour towards thoſe who profeſs falſe religions becometh us Jews: *For even we ourſelves were formerly fooliſh* in our notions of religion, and in obſerving the traditions

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from hatred or from contempt of others, and which tend to hurt their reputation; ſuch as railing, reviling, mocking ſpeeches; whiſperings, &c.

Ver. 3. *For even we ourſelves were formerly fooliſh*, &c. Becauſe the *pouring out of the Holy Ghoſt*, on thoſe of whom the apoſtle ſpeaks, is

hateful *and* hating one another.

εν κακια και φθονω διαγοντες, συγητοι, μισȣντες αλληλȣς.

4 But after that the kindness and love of God our Saviour toward man appeared,

4 Ὁτε δε ἡ χρηστοτης και ἡ φιλανθρωπια επεφανη τȣ σωτηρος ἡμων Θεȣ,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

5 Ουκ εξ εργων των εν δικαιοσυνῃ ὡν εποιησαμεν ἡμεις, αλλα κατα τον αὑτȣ ελεον εσωσεν ἡμας, δια λȣτρȣ παλιγγενεσιας, και ανακαινωσεως πνευματος ἁγιȣ·

6 Which he shed on us abundantly through Jesus Christ our Saviour;

6 Ὁυ εξεχεεν εφ' ἡμας πλȣσιως, δια Ιησȣ Χριςȣ τȣ σωτηρος ἡμων·

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is mentioned, ver. 6. Jerome, Estius, the author of Misc. Sacra, and Benson, are of opinion that the character of the believing Jews before their conversion is described here; and among the rest the character of the apostle himself. But any reader who compares what he says of his own behaviour in his unconverted state, Acts xxiii. 1. Gal. i. 14. 2 Tim. i 3. will hardly think the apostle speaks of himself. Only, being about to say things disagreeable to the Jews, he classed himself with them, according to his custom, to prevent their being offended with him. See 1 Thess. iv. 15. note.--The sentiment in this passage is beautiful; namely, that the recollection of our own faults ought to make us equitable in judging of the faults of others, and prevent us from passing severe sentences on them when they fall into sin.

Ver. 4. *Of God our Saviour.* That the Father is here called *God our Saviour* is evident from ver. 6. where the same person is said to have poured out the Holy Ghost richly on the Jews *through Jesus Christ our Saviour.* The title of *our Saviour*, justly belongs to the Father because he formed the scheme of our salvation, and sent his Son into the world to accomplish it: John iii. 16. Rom. v. 8. 1 John iv. 9. on which account the title of *Saviour* is given to the Son likewise.

Ver. 5.--1. *He saved us.* The word *saved* in scripture doth not always denote eternal salvation; but it signifies, sometimes the knowledge of salvation, Rom. xiii. 11. note 2. and sometimes the obtaining the means of salvation: See Rom. xi. 26. note 1. Here *saved us*, signifies delivered us from the miserable and wicked state in which we were living, before we believed the gospel. This deliverance is called *justification*, ver. 7. See the note there.

2. *Through*

fires and pleafures, living in malice and envy, *hated* AND hating one another.

of the fathers, *difobedient* to God, *erring* from the truth, *flavifhly ferving diverfe inordinate defires and pleafures, living in malice and envy, hated* by the Gentiles, *and hating one another.*

4 But *when the goodnefs and the philanthropy* of God our Saviour [1] *fhone forth*,

4 *But when the goodnefs and philanthropy of God our Saviour*, (επεφανε, chap. ii. 11. note 2.) *fhone forth* to all mankind through the preaching of the gofpel,

5 He faved us,' not (εξ, 156.) *on account of* works of righteoufnefs which we *had* done, but according to his *own* mercy, (δια) *through* (λουτρου, Ephef. v. 26. note 1.) *the bath* of regeneration,[2] and *the* renewing of the Holy Ghoft,[3]

5 *He faved us* Jews from the miferable and wicked ftate in which were living, *not on account of any works of righteoufnefs which we had done* under the law to merit fuch a deliverance, *but in profecution of his own merciful purpofe*, which he accomplifhed *through the bath* (παλιγγενεσιας) *of regeneration, and* (ανακαινωσεως) *the renewing of the Holy Ghoft*,

6 Which he *poured out* [1] on us *richly* through Jefus Chrift our Saviour.

6 *Which he poured out on us richly*, in his various gifts at our converfion, *through Jefus Chrift our Saviour*, who procured thefe gifts for men :

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2. *Through the bath of regeneration :* Through, *baptifm* ; called *the bath of regeneration*, not becaufe any change in the nature of the baptized perfon is produced by baptifm, but becaufe it is an emblem of the purification of his foul from fin. Hence Ananias, in allufion to the emblematical meaning of baptifm, faid to our apoftle, Acts xxii. 16. *Arife and be baptized, and wafh away thy fins :* Be baptized in token of thy refolution to forfake thy fins, and among the reft thy fin in perfecuting the difciples of Jefus.—In the term *regeneration*, when joined with baptifm, there is an allufion to the phrafeology of the Jewifh doctors, who, when they admitted a profelyte into their church by baptifm, always fpake of him as *one born again*. Neverthelefs the real change in the nature of a believer, which entitles him to be called *a fon of God*, is not effected by baptifm, but by *the renewing of the Holy Ghoft*, mentioned in the next claufe. Hence our Lord, whom the apoftle hath followed here, joined the two together, in his difcourfe to Nicodemus, John iii. 5. *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

3. *And renewing of the Holy Ghoft.* The gift of the Holy Ghoft, which on fome occafions was fhed down on the believing Jews and Gentiles from heaven, and on others, was imparted to them by the impofition of the apoftle's hands, is with great propriety called *the*

renewing

7 That, being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: these things are good and profitable unto men.

7 Ἱνα δικαιωθεντες τη εκεινȣ χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα ζωης αιωνιȣ.

8 Πιϛος ὁ λογος· και περι τȣτων βȣλομαι σε διαβεβαιȣσθαι, ἱνα φροντιζωσι καλων εργων προιϛασθαι οἱ πεπιϛευκοτες τω Θεω· ταυτα εϛι τα καλα και ωφελιμα τοις ανθρωποις.

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renewing of the Holy Ghost, because by that gift, their belief of the divine original of the gospel was greatly strengthened; so that the doctrines of the gospel, thus confirmed, must have had a powerful influence in producing such a change in their dispositions, as made them new creatures.

Ver. 6. *Which he poured out on us.* Since in the preceding verse, *the Holy Ghost*, signifies *the gift of the* Holy Ghost, I have retained the common translation of the relative ὁυ, namely, *which*, to shew, that what is said to have been poured out, was the gift, not the person, of the Holy Ghost.--When the phrase, *poured out*, is used in scripture, to signify the communication of the spiritual gifts, it denotes that these gifts were imparted, not by the imposition of the hands of men, but immediately from heaven, accompanied with some visible sign or token; of which we have instances, Acts ii. 2, 3, 4. and x. 44.—Seeing the apostle speaks of himself here as one of those on whom the Holy Ghost was *poured out*, we are warranted to believe that he received the gift of the Holy Ghost by an immediate illapse from heaven, and not by the imposition of the hands of Ananias; and that Ananias's words to Saul, Acts ix. 17. *The Lord Jesus hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost*, though preceded by putting his hands on the apostle, do not mean that Ananias was sent to communicate the Holy Ghost to him by the imposition of his hands: For, in that case Paul could not have said, 2 Cor. xi. 5. *I am in nothing behind the very greatest of the apostles.* But, his meaning is, that he was sent to restore Saul's sight, and to baptize him, that after his baptism he might be filled with the gifts of the Holy Ghost immediately from heaven, accompanied with the usual sensible sign, which, Saul, having recovered his sight, was to see. Agreeably to this account of the matter, in Christ's commission to Ananias, Acts ix. 12. no mention is made of his communicating the Holy Ghost to Saul, but only of his putting his hands on him that he might receive his sight: neither is any thing else mentioned by the apostle himself, Acts xxii. 13. 16.

Ver. 7.

7 That being juſtified[1] by his grace[2] we *might* be made heirs according to the hope of eternal life. (Tit. i. 2.)

7 *That being delivered by the mere favour of God*, from the wickedneſs and miſery of our former ſtate, *we might be made* children and *heirs*, *agreeably to the hope of eternal life* given us by the promiſe of God.

8 (Ὁ λογος, 71. 60. 2.) *This doctrine* is *true*; (και, 211.) *yet concerning theſe HEIRS*, I *command thee ſtrongly to affirm*, that they *who* have believed[1] in God *ſhould take care to promote*[2] good works. Theſe are (τα καλα, 1 Tim. iii. 1. note 3.) *the things honourable* and profitable *to* men.

8 *This doctrine*, that men are juſtified and made heirs merely by God's grace, *is true*: *Yet concerning theſe heirs I command thee ſtrongly to affirm, That they who have believed in God ſhould take care to promote good works. Theſe are the things honourable and profitable to men:* They are good for others, as making them happy; and moſt profitable to one's ſelf, as productive of happineſs both here and hereafter.

Ver. 7.—1. *Being juſtified.* Concerning the forenſic ſenſe of the terms *juſtify* and *juſtification*. See Rom. ii. 13. note 2. The word *juſtify*, ſignifies likewiſe to deliver one from evil, Rom. iv. 25. note 2.

2. *By his grace.* As the pronoun uſed in this paſſage is not the relative αυτȣ, but the demonſtrative εκεινȣ, which commonly denotes the remote antecedent, it is probable that *the grace*, not of Chriſt, who is laſt mentioned, but of God, who is mentioned ver. 4. is meant. By aſcribing men's juſtification to the grace of God, the apoſtle did not mean to inſinuate that good works are not neceſſary to juſtification. For he tells us, chap. ii. 12. that the grace of God which bringeth ſalvation teacheth us to live ſoberly, righteouſly, and godly in this preſent world.

Ver. 8.—1 *That they who have believed in God*, Οἱ πεπιϛευκοτες. *They who have believed, and who continue to believe*; according to the known uſe of the preterite tenſes, Eſſ. iv. 10.

2. *Take care to promote good works.* Πϱοιϛασθαι καλων εϱγων, literally, *to preſide over good works*; that is, to practiſe them ourſelves, and by our example and exhortation to encourage others to practiſe them, and to argue in their defence, againſt thoſe who ſpeak of them ſlightingly as not neceſſary to ſalvation.—In this, as in other places of ſcripture, *good works* ſignify virtuous actions in general, but eſpecially charitable and beneficent actions. Thus, Matt. v. 16. *Let your light ſo ſhine before men, that they may ſee your good works.*—John x. 33. *For a good work we ſtone thee not.*—1 Tim. v. 10. *Borne witneſs to for good works; That ſhe hath brought up children; That ſhe hath lodged ſtrangers; That ſhe hath waſhed the ſaints feet; That ſhe hath relieved the afflicted; That ſhe hath diligently followed every good work.*—1 Tim. vi. 18. *That they be rich in good works, ready to diſtribute, &c.*—What a bleſ-

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

9 Μωρας δε ζητησεις, και γενεαλογιας, και ερεις, και μαχας νομικας, περιϊστασο· εισι γαρ ανωφελεις, και ματαιοι.

10 A man that is an heretic, after the first and second admonition, reject;

10 Αἱρετικον ανθρωπον μετα μιαν και δευτεραν νουθεσιαν παραιτου.

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sing, as Benson observes, would the ministers of the gospel be to the world, if all of them were careful strongly and often to urge their people to good works, and were themselves examples of such works! —We have the phrase, καλων εργων προιστασθαι, repeated ver. 14 But there the connection leads us to adopt the translation mentioned in the margin of our Bible; *to practise honest trades.*

Ver. 9.—1. *And genealogies.* The genealogies condemned in this and other passages of scripture, in the opinion of Bengelius, are the absurd genealogies of the Æons, taught by the Gnostics. See Col. ii. 9 note. But as the genealogies of the Æons were not invented till long after this epistle was written, I prefer the account given of them in the commentary; the rather that the apostle hath joined genealogies with strifes and fightings about the law. See also 1 Tim. i. 4.

2. *Fightings about the law.* Μαχας νομικας, are those disputes about the efficacy and necessity of obedience to the law in order to salvation, which the Judaizing teachers in Crete maintained with great violence, against all who asserted that obedience to the gospel alone was sufficient to salvation.

Ver. 10.—1. *An heretical man.* See 2 Pet. ii. 1. note 2. where it is shewed, that an *heretic* is one who, from worldly motives, teaches doctrines which he knows to be false; as the Judaizers did, who made the rituals enjoined by the law, more necessary to salvation than a holy life. He also is a heretic who from the same motives makes a party in the church, in opposition to those who maintain the truth. In this latter sense, some understand Ἁιρετικον ανθρωπον here; and think the phrase should be translated, *A man who maketh a sect:* And that αἱρεσις, properly is a sect, either in philosophy or religion.—In the first age, when the doctrines of the gospel were delivered by the apostles in person, under the guidance of inspiration, and when the true meaning of these doctrines was not liable to any doubt, because it was ascertained by the apostles themselves, if any teacher taught differently from them, and made a party in the church in opposition to them, he must have done these things contrary to his conscience, either from the love of money, or the lust of power, or from an immoderate propensity to sensual pleasures. Hence, Gal. v. 20 *Heresy* is reckoned among *the works of the flesh.* – Doddridge, by *heresy*, understands the denying the fundamental doctrines of the gospel, and the maintaining of that denial with obstinacy,

9 But foolish questions and genealogies[1] and *strifes and fightings* about the law[2] *resist*; for they are unprofitable and *false*. (See 1 Tim. vi. 4. 2 Tim. ii. 14. 16. 23.)

9 *But the frivolous questions* proposed by the Judaizers, *and* the *genealogies* by which they pretend to prove individuals rightly descended from Abraham, *and* their *strifes and fightings about the law, resist; for they are unprofitable and destitute of foundation.*

10 *An heretical man*[1] after *a* first and second admonition[2] reject.[3]

10 *An heretical teacher*, who, *after a first and second admonition*, continues in his evil courses, *cast out of the church*, and have no farther communication with him, because he is irreclaimable.

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obstinacy, to the breaking of the peace of the church. But, as the apostle saith, the heretic *sinneth being self condemned,* I rather think *heresy,* is such an error in opinion as results from pravity in the will. For, if a person after prayer and sincere examination, embraces or rejects opinions in religion, according as they appear to him to be true or false, without being biassed by vicious inclinations, can he be blamed even although he should maintain these opinions with firmness, and suffer for them?

2. *After a first and second admonition.* Some copies want the words, *and second.* But the best and greatest number of MSS, together with the Syriac and Vulgate versions, have these words. See Mill in loc. Νουθεσια, denotes an *admonition* which puts a right mind into the person admonished. Titus was not to reject an heretic, till he had tried by a first and second admonition to bring him to repentance, and on trial found him incorrigible.

3. *Reject.* Παραιτε, *Cast him out of the church.* In this manner, the apostle himself treated Hymeneus and Alexander, 1 Tim. i. 20. By this apostolical Canon, an obstinate heretic, after a first and second admonition without effect, is to be cast out of the church, to prevent the faithful from being led astray by his false doctrines and vicious example.—This method of treating heretics is worthy of attention. For, as Benson observes, the Spirit of God doth not order heretics to be banished, and their goods confiscated, far less doth he order them to be imprisoned, tortured, and burnt, if they will not retract their errors. He doth not even give allowance to rail at, or speak evil of them. Such methods of treating heretics, never proceeded from the college of the apostles, but from the synagogue of Satan. To disown a wicked man as a brother Christian, and to avoid all familiar society with him, and to cast him out of the church by a public sentence of excommunication, is what the church, and every society hath a right to do, agreeably to our Lord's rule, Matth. xviii. 15. 17. and is all that should be done in such a case. See 2 Thess. iii. 14. note 2.

11 Knowing that he that is ſuch is ſubverted, and ſinneth, being condemned of himſelf.

11 Ειδως ὁτι εξεστραπται ὁ τοιουτος, και ἁμαρτανει, ων αυτοκατακριτος.

12 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis; for I have determined there to winter.

12 Ὁταν πεμψω Αρτεμαν προς σε η Τυχικον, σπουδασον ελθειν προς με εις Νικοπολιν· εκει γαρ κεκρικα παραχειμασαι.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

13 Ζηναν τον νομικον και Απολλω σπουδαιως προπεμψον, ἱνα μηδεν αυτοις λειπῃ.

14 And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful.

14 Μανθανετωσαν δε και οἱ ἡμετεροι καλων εργων προιστασθαι εις τας αναγκαιας χρειας, ἱνα μη ωσιν ακαρποι.

Ver. 11.—1. *Knowing that ſuch a perſon is perverted.* Eſtius ſays, the word εξεστραπται is commonly applied to buildings, and ſignifies *to be overturned from the foundation.* According to others, it ſignifies *to be turned out of the way.* Wherefore, when it is ſaid of an heretic that *he is perverted,* the meaning is, *that he is ſo utterly depraved,* that there is no hope of his amendment.

2. *Being ſelf-condemned.* Doddridge, who thinks hereſy conſiſts in denying the fundamental doctrines of the goſpel, interprets *ſelf-condemned,* of the heretic's furniſhing by his actions matter of condemnation againſt himſelf; juſt as ſome are ſaid to condemn others, Matt. xii. 41, 42. Heb. xi. 7. who afford matter for condemning them.—Grotius, Barlow, Hammond, Hallet, Benſon, &c. by the heretic's *condemning himſelf,* underſtand his cutting himſelf off from the church by ſeparation or otherwiſe; a puniſhment which the church inflicts on its faulty, or unſound members.—I think this mark of an heretic that *he is ſelf-condemned,* implieth that an heretic is one who teacheth erroneous doctrines knowing them to be erroneous. For as Whitby juſtly obſerves, no man who acts according to his judgment, how erroneous ſoever it may be, is ſelf-condemned by that action.

Ver. 12.—1. *When I ſhall ſend Artemas to thee, or Tychicus.* Tychicus is often mentioned in St. Paul's epiſtles. But of Artemas we know nothing: only from this paſſage it appears, that he was a faithful and able teacher, and fit to ſupply Titus's place in Crete.

2. *Come to me at Nicopolis.* There were cities of this name in Macedonia on the confines of Thrace, and in Epirus, and Pontus. The one

11 Knowing that *fuch a perfon* is *perverted*,[1] and finneth, being *felf condemned*.[2]

12 When I fhall fend Artemas *to* thee, or Tychicus,[1] *Make hafte* to come *to* me *at* Nicopolis,[2] for I have determined to winter there.

13 *Diligently help forward* on their journey Zenas the lawyer,[1] and Apollos, that nothing *may* be wanting *to* them.

14 And let ours alfo learn *to practife honeft trades*, for neceffary ufes, that they *may not* be unfruitful.

11 *Knowing that fuch a teacher is utterly depraved: and* in teaching falfe doctrine from worldly motives, *finneth being felf-condemned.*

12 *When I fhall fend* either *Artemas to thee or Tychicus*, to fupply thy place in Crete, leave the churches there to his management, and *as fpeedily as poffible come to me at Nicopolis, for there I have determined to winter.*

13 *Diligently fupply Zenas the lawyer and Apollos* (See Acts xviii. 24.—28.) *with whatever is neceffary for their journey, that* in coming to me *nothing*, which they need, *may be wanting to them.*

14 *And*, that the expence neceffary to fuch offices may be defrayed, *Let our difciples* in Crete *alfo learn to follow honeft trades for* fupplying *what is neceffary* to themfelves, and *that they may not be unfruitful* in good offices to others.

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one in Epirus, was built oppofite to Actium, and named *Nicopolis, or the city of victory*, in memory of the victory which Auguftus obtained over Anthony and Cleopatra. L'Enfant is of opinion that this is the *Nicopolis* of which the apoftle fpeaks: And that while he wintered there, he vifited his difciples in Illyricum, Rom. xv. 19. Other commentators think the apoftle meant Nicopolis in Macedonia, fituated near mount Hæmus on the confines of Thrace. But without fettling that point, I obferve that the apoftle's determination to winter in Nicopolis, wherever it was, fhews that he was at liberty when he wrote this epiftle; confequently that it was written in the interval between his firft and fecond imprifonments.

Ver. 13. *Zenas the lawyer, and Apollos.* Zenas is mentioned in this paffage only. He is called Νομικον, *the lawyer*, which Jerome interprets, *Legis Doctorem, a teacher of the law,* becaufe he had *formerly* been of that profeffion among the Jews. Benfon alfo is of the fame opinion: and quotes Matt. xxii. 35. where one of that profeffion is called νομικος. But others think Zenas was a Roman lawyer.—It would feem that Zenas and Apollos were to pafs through Crete, either in their way to the apoftle, or to fome place whither he had fent them. He therefore defired Titus to help them forward on their journey, by fupplying them with fuch neceffaries as they were in want of, that they might not be retarded.

15 All that are with me ſalute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

15 Ασπαζονται σε ὁι μετ' εμȣ παντες. Ασπασαι τȣς φιλȣντας ἡμας εν πιςει. Ἡ χαρις μετα παντων ὑμων. Αμην.

Ver. 15.—1. *Salute them who love us in faith.* By this deſcription of the perſons in Crete to be ſaluted in his name, the apoſtle expreſsly excluded the Judaizing teachers, on whom he put that mark of diſreſpect, to make them ſenſible how much he diſapproved of their conduct.

2. *Grace*

15 All *who* are with me ſalute thee. *Salute* them *who* love us in the faith.[1] Grace BE with *all of you.*[2] Amen.

15 *All* my fellow-labourers *who are with me in* Coloſſe, *wiſh thee health. Preſent my good wiſhes to them* in Crete, *who* ſhew their *love* to *me by maintaining the true faith* of Chriſt. *The favour* and bleſſing *of God be with all of you. Amen.*

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2. *Grace be with all of you.* By the expreſſion *all of you*, the apoſtle intimated that this epiſtle was intended, not for Titus alone, but for the churches in Crete; the members of which were to be taught the things in this letter, and to be exhorted and even reproved, agreeably to the directions contained in it.

A NEW

LITERAL TRANSLATION

OF

ST. PAUL's EPISTLE

TO

PHILEMON.

PREFACE.

Sect. I. *The History of Philemon.*

PHILEMON, to whom this epiſtle was written, was no ſtranger to the apoſtle Paul. For in the firſt and ſecond verſes, the apoſtle addreſſed all the members of Philemon's family, as well acquainted with them. And ver. 19, he inſinuates that Philemon himſelf was his convert. Nay, ver. 17, Philemon's reſpect for the apoſtle is mentioned. He was an inhabitant of Coloſſe, as appears from the epiſtle to the Coloſſians, chap. iv. 9. where Oneſimus, Philemon's ſlave, is called *one of them.* And ver. 17. the brethren of Coloſſe are deſired to ſay to Archippus (the perſon mentioned Philem. ver. 2.) *Take heed to the miniſtry which thou haſt received.*—Beſides, the ancients believed that Philemon was an inhabitant of Coloſſe. So Theodoret ſays expreſsly in his commentary on this epiſtle; and tells us that his houſe was ſtill remaining in Coloſſe in his time; that is,

is, in the beginning of the fifth century. And Jerome alfo in his commentary on this epiftle, fays Philemon was of Coloffe: And Theophylact calls him *a Phrygian*, Oper. tom. 2. p. 861.—For an account of Coloffe, fee Pref. to Coloffians.

Philemon feems to have been a perfon of great worth as a man, and of fome note as a citizen in his own country; for his family was fo numerous, that it made a church by itfelf; or at leaft a confiderable part of the church at Coloffe, ver. 2. He was likewife fo opulent, that he was able *by the communication of his faith*, that is by his beneficence, to refrefh the bowels of the faints, ver. 6, 7.—According to Grotius, Philemon was an elder of Ephefus. But Beaufobre fpeaks of him as one of the paftors of Coloffe; in which he is followed by Doddridge.—From the apoftle's employing Philemon to provide him a lodging in Coloffe, Michaelis conjectures that he was one of the deacons there.—Thefe authors were led to think Philemon a minifter of the gofpel, becaufe in the infcription of this letter, the apoftle calls him *his fellow-labourer*. But that appellation is of ambiguous fignification; being given, not only to thofe who preached the gofpel, but to fuch pious perfons alfo, whether men, or women, as affifted the apoftles in any manner, while they were employed in preaching. See Rom. xvi. 8. 3 John, ver. 8.

The ancients differed as much as the moderns in their opinion concerning Philemon's ftation in the church. Some of them reckoned him a bifhop. But others, fancying that Apphia was his wife, contended that he had no ecclefiaftical character whatever; for they began very early to efteem celibacy in ecclefiaftical perfons. In particular, Hilary the deacon faith exprefsly, that he was one of the laity. Theodoret, Oecumenius, and Theophylact feem alfo to have been of the fame opinion. See Whitby's preface to this epiftle.

Sect. II. *Of the Occafion on which the Epiftle to Philemon was written.*

Onefimus, a flave, on fome difguft, having run away from his mafter Philemon, came to Rome, and falling into want, as is fuppofed,

ſuppoſed, he applied to the apoſtle, of whoſe impriſonment he had heard, and with whoſe benevolent diſpoſition he was well acquainted, having, as it ſeems, formerly ſeen him in his maſter's houſe. Or, the fame of the apoſtle's preaching and miracles, having drawn Oneſimus to hear ſome of the many diſcourſes which he delivered in his own hired houſe in Rome, theſe made ſuch an impreſſion on him, that he became a ſincere convert to the Chriſtian faith: For the apoſtle calls him, ver. 9. *his ſon, whom he had begotten in his bonds.* After his converſion, Oneſimus abode with the apoſtle, and ſerved him with the greateſt aſſiduity and affection. But being ſenſible of his fault in running away from his maſter, he wiſhed to repair that injury, by returning to him. At the ſame time being afraid, that on his return, his maſter would inflict on him the puniſhment, which by the law or cuſtom of Phrygia, was due to a fugitive ſlave, and which, as Grotius ſays, he could inflict without applying to any magiſtrate, he beſought the apoſtle to write to Philemon, requeſting him to forgive and receive him again into his family. The apoſtle, always ready to do good offices, very willingly complied with Oneſimus's deſire, and wrote this letter to Philemon, in which, with the greateſt ſoftneſs of expreſſion, warmth of affection, and delicacy of addreſs, he not only interceded for Oneſimus's pardon, but urged Philemon to eſteem him, and put confidence in him as a ſincere Chriſtian.—And becauſe reſtitution, by repairing the injury that hath been done, reſtores the perſon who did the injury to the character which he had loſt, the apoſtle, to enable Oneſimus to appear in Philemon's family with ſome degree of reputation, bound himſelf in this epiſtle by his hand-writing, not only to repay all that Oneſimus owed to Philemon, but to make full reparation alſo for whatever injury he had done to him by running away from him.

To account for the ſolicitude which the apoſtle ſhewed in this affair, we muſt not, with ſome, ſuppoſe that Philemon was keen and obſtinate in his reſentments. But rather, that having a number of ſlaves, on whom the pardoning of Oneſimus too eaſily might have had a bad effect, he might judge ſome puniſhment neceſſary, for a warning to the reſt. At leaſt the apoſtle could not have conſidered the pardoning of Oneſimus, as a matter

which merited ſo much earneſt entreaty, with a perſon of Philemon's piety, benevolence, and gratitude, unleſs he had ſuſpected him to have entertained ſome ſuch apprehenſion.

Many are of opinion, that Oneſimus robbed his maſter before he ran off. But of this there is no evidence; unleſs we think the expreſſion, ver. 18. *If he hath injured thee any thing*, contains an inſinuation of that ſort. But the apoſtle might mean, *injured thee* by the loſs of his ſervice. The words will fairly bear that interpretation. Why then, as Lardner obſerves, impute crimes to men without proof?—What the apoſtle wrote to Philemon on this occaſion, is highly worthy of our notice: Namely, that although he had great need of an affectionate honeſt ſervant to miniſter to him in his bonds, ſuch as Oneſimus was, who had expreſſed a great inclination to ſtay with him; and although, if Oneſimus had remained with him, he would only have diſcharged the duty which Philemon himſelf owed to his ſpiritual father; yet the apoſtle would by no means detain Oneſimus without Philemon's leave; becauſe it belonged to him to diſpoſe of his own ſlave in the way he thought proper. Such was the apoſtle's regard to juſtice, and to the rights of mankind!

Whether Philemon pardoned Oneſimus, or puniſhed him, is not known. Only, from the earneſtneſs with which the apoſtle ſolicited his pardon, and from the generoſity and goodneſs of Philemon's diſpoſition, we may conjecture that he actually pardoned Oneſimus; and even gave him his freedom, in compliance with the apoſtle's inſinuation, as it is interpreted by ſome, that *he would do more than he had aſked.* For it was no uncommon thing, in ancient times, to beſtow freedom on ſuch ſlaves, as had obtained the eſteem and good will of their maſters, by their faithful ſervices.

SECT. III. *Of the Authenticity and Uſe of St. Paul's Epiſtle to Philemon.*

Jerome, in his Preface to this epiſtle, ſays. *Volunt aut epiſtolam non eſſe Pauli; aut etiam ſi Pauli ſit, nihil habere quod nos edificare poſſit. Et a pleriſque veteribus repudiatam, dum commendandi tantum*

tum ſcribebatur officio, non docendi. But Chryſoſtom in his Preface, hath ſhewed ſeveral excellent uſes which may be made of this epiſtle; two of which, as they are of great importance, I ſhall mention.—The firſt is, In this epiſtle the apoſtle hath left to churchmen an excellent example of charity, in endeavouring to mitigate the reſentment of one in a ſuperior ſtation, towards his inferior, who had injured him; and in endeavouring to reſtore the inferior to the favour of the other, which he had loſt through his unfaithfulneſs: and that, not only by arguments drawn from reaſon, but by generouſly binding himſelf to repay all the loſs which the ſuperior had ſuſtained by the injury of the inferior.—The ſecond uſe which may be made of this epiſtle is equally excellent. It ſets before churchmen of the higheſt dignity, a proper example of attention to the people under their care, and of affectionate concern for their welfare, which, if it were imitated, would not fail to recommend them to the eſteem and love of their people; conſequently would give them a greater capacity of doing them good.—I add ſome other uſes; namely, that, although no article of faith be profeſſedly handled in this epiſtle, and no precepts for the regulation of our conduct be directly delivered in it, yet the alluſions to the doctrines and precepts of the goſpel found in it, may be improved in various reſpects for regulating our conduct. For, it is therein inſinuated, 1. That all Chriſtians are on a level. Oneſimus the ſlave, on becoming a Chriſtian, is the apoſtle's ſon, and Philemon's brother.—2. That Chriſtianity makes no alteration in men's political ſtate. Oneſimus the ſlave, did not become a freeman by embracing Chriſtianity, but was ſtill obliged to be Philemon's *ſlave for ever,* unleſs his maſter gave him his freedom.—3. That ſlaves ſhould not be taken nor detained from their maſters, without their maſters' conſent, ver. 13, 14.—4. That we ſhould not contemn perſons of low eſtate, nor diſdain to help the meaneſt, when it is in our power to aſſiſt them, but ſhould love and do good to all men.—5. That, where an injury hath been done, reſtitution is due, unleſs the injured party gives up his claim.—6. That we ſhould forgive ſinners who are penitent, and be heartily reconciled to them.—7. That we ſhould

never defpair of reclaiming the wicked, but do every thing in our power to convert them.

The anxiety which the apoftle fhewed for the welfare of Onefimus, in return for his affectionate fervices, could not fail to cherifh good difpofitions in the breaft of Philemon. Nor is it poffible even at this day, fo long after Philemon and his flave are both gone, to read this letter without experiencing, in fome meafure, the fame happy effect.

In the mean time, if this epiftle had ferved no other purpofe, but to fhew the world what fort of man the apoftle Paul was in private life, it would juftly have merited a place in the canon of fcripture. For, in it the writer hath difplayed qualities which by men are held in the greateft eftimation; fuch as, an high fpirit arifing from a confcioufnefs of his own dignity, confummate prudence, uncommon generofity, the warmeft friendfhip, the moft fkilful addrefs, and the greateft politenefs as well as purity of manners: Qualities not to be found, either in an enthufiaft, or in an impoftor.—Doddridge obferves, "That this "epiftle, confidered as a mere human compofition, is a mafter-"piece of its kind. For, if it is compared with an epiftle of "Pliny, fuppofed to have been written on a fimilar occafion, "Lib. ix. epift. 21. that epiftle, though penned by one who was "reckoned to excel in the epiftolary ftyle, and though it has un-"doubtedly many beauties, will be found by perfons of tafte, "much inferior to this animated compofition of the apoftle "Paul."

Sect. IV. *Of the Time and Place of writing the Epiftle to Philemon.*

That this epiftle was written from Rome, about the time the epiftle to the Coloffians was written, may be gathered from the following circumftances.—Like the epiftle to the Coloffians, this was written when the apoftle was in bonds, ver. 1. 10. 13. 23. and when he had good hopes of obtaining his liberty, ver. 22.—Timothy joined Paul in both epiftles.—Epaphroditus, Mark, Ariftarchus, Demas, and Luke joined in the falutations in both.

both.—Laſtly, Oneſimus, the bearer of this, was one of the meſſengers by whom the epiſtle to the Coloſſians was ſent, Col. iv. 9.—But if the epiſtle to Philemon was written about the time the epiſtle to the Coloſſians was ſent, it muſt have been written at Rome, in the end of A. D. 61, or in the beginning of 62.

Oneſimus, in the apoſtle's letter to the Coloſſians, having been particularly recommended to their notice, Col. iv. 9. it cannot be doubted that they cheerfully received him into their church.—In the apoſtolical Conſtitutions, Lib. viii. c. 4. 6. Oneſimus is ſaid to have been biſhop of Berœa. But that writing is of little authority.—When Ignatius wrote his epiſtle to the Epheſians, their biſhop's name was *Oneſimus*; and Grotius thought he was the perſon for whom St. Paul interceded. But, as Lardner obſerves, that is not certain. Mill has mentioned a copy, in which, at the concluſion, it is ſaid, That Oneſimus died a martyr at Rome, by having his legs broken.

Old

OLD TRANSLATION.	GREEK TEXT.
CHAP. I. 1 Paul, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-labourer,	1 Παυλος δεσμιος Χριϛου Ιησου, και Τιμοθεος ὁ αδελφος, Φιλημονι τῳ αγαπητῳ και συνεργῳ ἡμων,
2 And to *our* beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house:	2 και Απφιᾳ τῃ αγαπητῃ, και Αρχιππῳ τῳ συϛρατιωτῃ ἡμων, και τῃ κατ᾽ οικον σου εκκλησιᾳ.
3 Grace to you, and peace, from God our Father, and the Lord Jesus Christ.	3 Χαρις ὑμιν, και ειρηνη απο Θεου πατρος ἡμων, και Κυριου Ιησου Χριϛου.
4 I thank my God, making mention of thee always in my prayers,	4 Ευχαριϛω τῳ Θεῳ μου, παντοτε μνειαν σου ποιουμενος επι των προσευχων μου,
5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;	5 ακουων σου την αγαπην και την πιϛιν ἡν εχεις προς τον Κυριον Ιησουν και εις παντας τους ἁγιους·

Ver. 1.—1. *Confined with a chain for Christ Jesus.* Δεσμιος Χριστου. This is the genitive of the object, Ess. iv. 24.—Or it may be the genitive of possession; and be translated, *a prisoner belonging to Christ Jesus.* But as the word *prisoner*, does not convey a just idea of Paul's state at that time, δεσμιος is more pr perly translated, *confined with a chain.*—For an account of the manner in which the apostle was confined at Rome, see Eph. vi. 20. note.—In writing to Philemon Paul did not call himself *an apostle*, because he wrote only in the character of a friend, to request a favour, rather than to enjoin what was fit, ver. 8, 9.

2. *And Timothy.* In the preface to St. Paul's epistle to the Colossians, Sect. 1. it was shewed, that the Colossians were converted by Paul. Wherefore, if Timothy assisted him in that work, being known to Philemon, he very properly joined Paul in this letter, to signify that he joined him in this request, as well as in his testimony concerning the good disposition of Onesimus.

3. *Our brother.* So the apostle called Timothy, to add dignity to his character.

4. *And our fellow-labourer.* This sheweth that Paul and Philemon were personally known to each other.

NEW TRANSLATION.

1 Paul *confined with a chain for*[1] *Christ Jesus*, and Timothy[2] OUR brother,[3] *to* Philemon *the beloved, and our* fellow-labourer,[4]

2 And *to Apphia the beloved*, and *to* Archippus[1] our fellow-soldier,[2] and to the church (κατ') in thy house:

3 Grace *be* to you, and peace from God our Father, and *FROM* the Lord Jesus Christ.

4 I *give thanks to* my God[1] always, *when I make* mention of thee in my prayers,

5 *Having heard*[1] of thy love and faith which thou hast (προς) toward the Lord Jesus and (εις) *to* all *the* saints.

COMMENTARY.

Ver. 1 *Paul confined with a chain for* preaching *Christ Jesus* to the Gentiles, *and Timothy our brother* minister, *to Philemon the beloved* of us both, *and our fellow-labourer* in the gospel,

2 *And to Apphia the beloved* of all who know her, *and to Archippus our fellow-soldier, and to* that part of *the church* at Colosse which is *in thy house:* See Rom. xvi. 5. note 1.

3 We wish *increase of the favour of God* and of good dispositions *to you, and happiness* temporal and eternal, *from God our Father, and from our Lord Jesus Christ.*

4 *I* Paul *give thanks to my God always, when I make mention of thee* Philemon *in my prayers*, (see 2 Tim. i. 3. note 3.)

5 *Having heard* of the increase *of thy love and faith which thou hast towards the Lord Jesus and to all* who are styled *saints*, because they believe on and worship the true God in sincerity.

Ver. 2.—1. *And to Apphia the beloved, and to Archippus.* These persons being mentioned after Philemon, and before the church in his house, it is a presumption, as the commentators observe, that they were his relations, lived in family with him, and made a part of the church in his house.—Because Apphia is mentioned before Archippus a minister of the gospel, some of the fathers conjecture that Apphia was Philemon's wife. Lightfoot saith Archippus was his son.

2. *Our fellow soldier.* See Philip. ii. 25. note 1.—By addressing this letter, not only to Philemon, but to Apphia also, and Archippus, and to the church in Philemon's house, and by wishing them all manner of felicity, the apostle interested the whole of Philemon's family to aid him in his solicitation for Onesimus.

Ver. 4. *I give thanks to my God*, &c. By telling Philemon that he thanked God always in his prayers for his increasing faith and love, he in a very delicate manner prepared him for listening to the request he was about to make in behalf of Onesimus. For it was a telling him, in an indirect manner, that his own benevolent disposition would lead him to pardon Onesimus, although he had greatly offended him.

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing which *is* in you in Christ Jesus.

6 Ὁπως ἡ κοινωνια της πιστεως σου ενεργης γενηται εν επιγνωσει παντος αγαθου του εν ὑμιν εις Χριστον Ιησουν.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

7 Χαραν γαρ εχομεν πολλην και παρακλησιν επι τῃ αγαπῃ σου, ὁτι τα σπλαγχνα των ἁγιων αναπεπαυται δια σου, αδελφε.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

8 Διο πολλην εν Χριστῳ παρρησιαν εχων επιτασσειν σοι το ανηκον·

Ver. 5. *Heard of thy love and faith, which thou hast toward the Lord Jesus, and to all the saints.* By a transposition not uncommon in the most elegant writings, *love* here, refers to the saints; and *faith*, to the Lord Jesus. See Matth. xii. 22. 1 Cor. vi. 11.—Mill mentions some ancient MSS. and versions which read in this verse, *Heard of thy faith and love, which thou hast toward the Lord Jesus, and to all the saints.*—From the expression, *Heard of thy love*, &c. some have inferred that the apostle was not personally acquainted with Philemon. But that no such inference can be drawn from this expression, See proved, Ephes. i. 15. note 1.

Ver. 6.—1. *I pray that the communication*, &c. Benson and Bengelius are of opinion, that the words κοινωνια της πιστεως σου, do not mean Philemon's imparting the fruits of his faith to others, but his partaking of faith in common with other Christians. But, if the words τοις ἁγιοις, *to the saints*, are supplied from the foregoing verse, after the words, *thy faith*, in this verse, it will afford a meaning more agreeable to the scope of the apostle's discourse. For by a common metonymy *faith*, may signify the fruits of faith; and κοινωνια, construed with a dative of the person, often signifies the imparting of a thing to others. See 1 John i. 3. note 3. where the different meanings of κοινωνια are given: Also Rom. xii. 13. Gal. vi. 6. where κοινωνεω signifies *to distribute* or *impart to another*.

2. *To the acknowledgment of every good thing which is in you.* By using the word *you*, the apostle praised all the members of Philemon's family for their works of charity to the saints; but more especially Philemon himself; as it is here insinuated, that his family were led to do these benevolent offices in imitation of him.

Ver. 7.—1. *The bowels of the saints are refreshed.* If, by *the bowels of the saints*, the apostle meant *the saints themselves, the refreshment* of which he speaks, was produced by the relief which Philemon's works

6 *I PRAY* that the communication of thy faith may *be* effectual,[1] (εν) *to the acknowledgment* of every good thing which is in you[2] (εις) *toward* Christ Jesus,

7 For we have *much* joy and consolation in thy love, because the bowels[1] of the saints are refreshed by thee, brother.[2]

8 (Διο) Wherefore, though I might be much bold in Christ to enjoin thee[1] *what is fit;*

6 Also *I pray, that the communication* of the fruits *of thy faith* to the saints, in the many good offices which thou dost to them, *may be effectual* for bringing others *to the acknowledgment of every good disposition, which is in you towards the members of Christ.*

7 *For we ourselves have much joy and consolation in thy love,* more particularly *because the bowels of the saints are refreshed by thee, brother:* thy house is open to them: thy riches are a relief to all the saints.

8 *Wherefore though I might be very bold* as an apostle *in* the church of *Christ, to enjoin thee* his disciple, to do *what is fit* in the affair I am going to mention;

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of charity brought to them in their distresses. And *the saints* who were thus refreshed, were not those alone who lived in Philemon's neighbourhood, but those also who were driven from their homes for the name of Christ; or, who went about preaching the gospel. Perhaps also the apostle meant, that the knowledge of Philemon's charitable actions gave great joy, even to the saints who had no need of his good offices. This joy, as well as the relief above mentioned, is fitly compared by the apostle to the refreshment which a person faint with thirst receives from drink. See verse 20. note 2.

2. *By thee brother.* The apostle calls Philemon *his brother,* not merely because he was a Christian, but because he was a Christian of the same good dispositions with himself, and one whom he tenderly loved. By placing this appellation in the end of the sentence, he gave it an engaging emphasis: So that it could not fail to make a strong impression on Philemon's mind.

Ver. 8. *Wherefore though I might be much bold in Christ to enjoin thee,* &c. The apostle's management in this part of his letter is excellent. He tells Philemon that although, as an apostle of Christ, he might have commanded him to do what was fit in the affair he was about to mention, he would not use his authority, but rather beseech him as a friend to do it. And to persuade him, he suggested such things as one friend might with propriety mention to another, of whom he was asking a favour. The person who besought Philemon, was Paul, who as we shall see immediately, was his spiritual father; Paul grown old in the service of the gospel; and Paul now also confined with a chain for preaching Christ: considerations which must have made a deep impression on Philemon, who being himself a sincere Christian, could not but wish to gratify one, who, at the expence of unspeakable labour and

 suffering,

9 Yet, for love's ſake, I rather beſeech *thee*, being ſuch an one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

9 Δια την αγαπην μαλλον παρακαλω, τοιȣτος ων ὡς Παυλος πρεσβυτης, νυνι δε και δεσμιος Ιησȣ Χριςȣ.

10 I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds:

10 Παρακαλω σε περι τȣ εμȣ τεκνȣ, ὁν εγεννησα εν τοις δεσμοις μȣ, Ονησιμον·

11 Which in time paſt was to thee unprofitable, but now profitable to thee and to me;

11 τον ποτε σοι αχρηςον, νυνι δε σοι και εμοι ευχρηςον.

ſuffering, had done the greateſt ſervice to mankind, by communicating to them the knowledge of the goſpel.

Ver. 9. *Being ſuch an one as Paul the aged.* Although at the time of the ſtoning of Stephen, Saul is ſaid to have been *a young man*, Acts vii. 58. it does not imply that he was then a mere youth. The witneſſes laying their clothes at his feet, and his immediately taking an active part in perſecuting the diſciples, but eſpecially his receiving a commiſſion for that purpoſe from the chief prieſts, are proofs that he poſſeſſed both judgment and experience. Wherefore, at the ſtoning of Stephen, he may have been thirty years old; at which age he might very properly be called *a young man*. See Pref. to 1 Tim. Sect. 2.— Between the death of Stephen and Saul's converſion, ſome time elapſed. From the time of his converſion to the writing of this letter, he had laboured in the goſpel near thirty years: So that, being now ſixty years old or more, he was really an *aged* perſon.—Benſon following Theophylact, ſays πρεσβυτης in this paſſage has the ſignification of πρεσβευτης, *an ambaſſador;* and in ſupport of his opinion he cites ſome paſſages from the LXX. and from the Apocrypha.

Ver. 10.—1. *I beſeech thee.* There is a beautiful emphaſis in the repetition of the words, *I beſeech*, which he had introduced in the preceding verſe.

2. *For my ſon, whom I begat in my bonds, even Oneſimus.* Oneſimus's name, in the end of this ſentence, has a fine effect, by keeping the reader in ſuſpenſe. This every perſon of taſte muſt perceive. The apoſtle would not ſo much as mention Oneſimus's name, till he had prepared Philemon for hearing it; and when he does mention it, inſtead of calling him *a fugitive ſlave*, or even *a ſlave* ſimply, he calls him *his own ſon*; to ſhew that he had a tender affection for him, and was much intereſted in his welfare. And then by telling Philemon, that *he had begotten him in his bonds*, he inſinuated, that Oneſimus was not diſcouraged from becoming a Chriſtian by the apoſtle's bonds. Being therefore a firm believer, he was not unworthy of the pardon the apoſtle

9 Yet for love's ſake I rather beſeech, *being* ſuch an one as Paul the aged, [1] and now alſo (δεσμιος) *one confined with a chain for* Jeſus Chriſt.

9 *Yet*, inſtead of uſing my authority, *by that love* which thou beareſt to the ſaints and to me, *I rather beſeech* thee, *who am ſuch an one as Paul*, thy friend, *grown old* in the ſervice of the goſpel; *and now alſo confined with a chain for* preaching *Jeſus Chriſt:*

10 I beſeech [1] thee for my ſon, whom *I begat* in my bonds, *EVEN* Oneſimus; [2]

10 By all theſe conſiderations *I beſeech thee for my ſon, whom I begat in my bonds*, and who on that account is very dear to me, *even Oneſimus*.

11 *Who formerly* was to thee unprofitable, [1] but now *WILL BE very* profitable to thee (και, 209.) *even as* to me. [2]

11 *Who*, I acknowledge, *formerly was to thee* an *unprofitable* ſlave, *but now* having embraced the goſpel *he will*, by his faithful affectionate ſervices, *be very profitable to thee, even as* he has been *to me* ſince his converſion.

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apoſtle ſolicited for him.—In this beautiful paſſage, there is a groupe of the moſt affecting arguments cloſely crouded together. On the one hand, we have Philemon's own reputation for goodneſs; his friendſhip to the apoſtle; his reſpect for his character; reverence for his age; compaſſion for his bonds; and at the ſame time an inſinuation of that obedience which Philemon owed to him as an apoſtle. On the other hand, we have Oneſimus's repentance, and return to virtue; his profeſſion of the Chriſtian religion, notwithſtanding the evils to which it expoſed him; and his being the object of his ſpiritual father's tender affection. In ſhort every word contains an argument. Philemon therefore muſt have been exceedingly affected by this moving paſſage.

Ver. 11.—1. *Who formerly was to thee unprofitable.* The apoſtle, with admirable addreſs, gives the ſofteſt name poſſible to Oneſimus's miſbehaviour; becauſe he did not chooſe that Philemon ſhould fix his thoughts on the heinous nature of his ſlave's offence, leſt it might have inflamed his reſentment too much.

2. *But now will be very profitable to thee even as to me.* To ſhew the ſincerity of Oneſimus's repentance, the apoſtle mentioned the experience which he himſelf had had of his good diſpoſition, in the many affectionate ſervices which he had received from him during his confinement. After ſuch a proof, Philemon could have no doubt of Oneſimus's virtue and fidelity—Doddridge, Bengelius, and others, think the name *Oneſimus*, which comes from the verb ονημι, ſignifying *to profit*, was given to ſlaves by way of good omen, to expreſs the advantage they were to bring to their maſters by their ſervices; and that in this paſſage there is an alluſion to the ſignification of Oneſimus's

 name.

12 Whom I have ſent again: thou therefore receive him that is mine own bowels;

13 Whom I would have retained with me, that in thy ſtead he might have miniſtered unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly.

15 For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever;

12 Ὁν ανεπεμψα. Συ δε αυτον, τετεςι, τα εμα σπλαγχνα, προσλαβε.

13 Ὁν εγω εβελομην προς εμαυτον κατεχειν, ἱνα ὑπερ σε διακονη μοι εν τοις δεσμοις τε ευαγγελιε.

14 Χωρις δε της σης γνωμης εδεν ηθελησα ποιησαι· ἱνα μη ὡς κατα αναγκην το αγαθον σε η, αλλα κατα εκεσιον.

15 Ταχα γαρ δια τετο εχωρισθη προς ὡραν, ἱνα αιωνιον αυτον απεχης·

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name. See ver. 20. note 1.—But it is of more importance to obſerve, that the apoſtle, by mentioning the change wrought on Oneſimus by the pains he had taken in converting him, inſinuated to Philemon the obligation he lay under to him, for having made his unprofitable ſlave, a faithful and affectionate ſervant to him for life.

Ver. 12. *That is to ſay, mine own bowels;* one whom I conſider as a part of myſelf.—As Bengelius obſerves, by laying aſide his apoſtolical authority, St. Paul had brought himſelf to a level with Philemon. And now to exalt Oneſimus, and to diſplay that dignity which a man acquires by becoming a ſincere Chriſtian, he calls him not *his ſon* ſimply, but *his own bowels;* or, as it is expreſſed ver. 17. *his very ſelf.*

Ver. 13. *That in thy ſtead, he might have miniſtered to me in theſe bonds for the goſpel.* Here the apoſtle inſinuated to Philemon, the obligation he was under to aſſiſt him with his perſonal ſervices, who was his ſpiritual father and more eſpecially while he was confined with a chain for preaching the goſpel of Chriſt.

Ver. 14 —1. *But without thy mind I would do nothing.* From this we learn that however juſt our title may be to beneficent actions from others, they muſt not be forced to perform them. They muſt do them voluntarily.

2. *That thy good deed might not be as by conſtraint, but as voluntary.* If Oneſimus had remained with the apoſtle in Rome, and Philemon had pardoned him at the apoſtle's interceſſion, that favour would not have appeared ſo clearly to have been beſtowed voluntarily, as when Oneſimus returned and put himſelf in his maſter's power, and was received

12 (Ὃν, 61.) *Him* I have ſent *back*. *Do thou* (δε, 106.) therefore receive him, *that is to ſay*, mine own bowels ; [1]

12 *Him I have ſent back* to thee at his own deſire. *Do thou therefore receive him* into thy family ; *that is to ſay*, Receive one who is *mine own bowels ;* my ſon ; a part of me.

13 Whom I *wiſhed to detain* with *myſelf*, that (ὑπερ σε) in thy ſtead he might have miniſtered *to* me, in *theſe* bonds *for* the goſpel. [1]

13 Being ſo uſeful to me, *I wiſhed to detain* him *with myſelf*, *that, in thy ſtead, he might have performed thoſe offices to me in theſe bonds for the goſpel*, which thou thyſelf wouldeſt have performed if thou hadſt been in Rome.

14 But without thy mind *I would* do nothing,[1] that thy *good* DEED *might not be as by conſtraint*, *but as voluntary*.[2]

14 *But*, whatever title I had to his ſervice, on account of what thou oweſt to me as an apoſtle of Chriſt ſuffering for the goſpel, *without* knowing *thy mind* whoſe ſlave he is, *I would do nothing* to engage him to ſtay with me ; *that thy good deed* in pardoning him *might not be as extorted*, *but as proceeding from thy own good will.*

15 (Ταχα γαρ, 91.) *Perhaps alſo for this reaſon he was ſeparated* [1] *for a little while*, that thou *mighteſt have* him for ever, [2]

15 To mitigate thy reſentment conſider, that *Perhaps alſo for this reaſon he was ſeparated* from thee *for a little while*, (ſo προς ὡραν ſignifies, 1 Theſſ. ii. 17. note 2.) *that thou mighteſt have him* thy ſlave *for life ;*

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received again into his family. The apoſtle, therefore, ſent him back to Philemon that this receiving him might be known to have proceeded from his own merciful diſpoſition.

Ver. 15.—1. *For this reaſon* εχωρισθη, *He was ſeparated:* A ſoft expreſſion to denote Oneſimus's running away from his maſter ; for it contains an inſinuation, that this had happened providentially. See the following note.

2. *That thou mighteſt have him for ever.* The word αιωνιος may be tranſlated *for life ;* which I take to be the apoſtle's meaning. But Eſtius think it ſignifies Philemon's having Oneſimus as a brother *for ever ;* the relation between Chriſtians *as brethren*, being to continue in the next world.—The apoſtle here made the ſame kind of apology for Oneſimus, which Joſeph made for his brethren, Gen. xlv. 5. *Now therefore be not grieved.—For God did ſend me before you to preſerve life.* The providence of God, often brings good out of evil. Yet we ſhould not for that reaſon do evil that good may come.—By telling Philemon,

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh and in the Lord?

16 Ουκετι ὡς δουλον, αλλ' ὑπερ δουλον, αδελφον αγαπητον, μαλιϛα εμοι, ποσω δε μαλλον σοι και εν σαρκι και εν Κυριω;

17 If thou count me therefore a partner, receive him as myſelf.

17 Ει ουν εμε εχεις κοινωνον, προσλαβου αυτον ὡς εμε.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

18 Ει δε τι ηδικησε σε η οφειλει, τουτο εμοι ελλογει.

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

19 Εγω Παυλος εγραψα τη εμη χειρι, εγω αποτισω· ἱνα μη λεγω σοι ὁτι και σεαυτον μοι προσοφειλεις.

20 Yea, brother, let me have joy of thee in the Lord:

20 Ναι, αδελφε, εγω σου οναιμην εν Κυριω· αναπαυ-

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mon, that he would now have Oneſimus for ever, the apoſtle intimated to him his firm perſuaſion, that Oneſimus would never any more run away from him.

Ver. 16.—1. *Above a ſlave, a beloved brother, eſpecially to me.* That Philemon might not be offended at him for calling his fugitive ſlave *his brother*, the apoſtle acknowledged him for his own brother alſo; becauſe, from the time of his converſion, Oneſimus had the ſame father with the apoſtle, and with all believers. Next, he told Philemon, that he much more ought to acknowledge Oneſimus as a brother, becauſe he ſtood in that relation to him *in the fleſh*, as well as *in the Lord.*—In this paſſage the apoſtle teaches us, that love is due to perſons in the meaneſt ſtations who are eminently virtuous.

2. *Both in the fleſh, and in the Lord.* By calling Oneſimus Philemon's brother *in the fleſh*, the apoſtle meant that he was of the ſame nation with Philemon; or perhaps ſome way related to him; as by calling him his brother *in the Lord*, he meant that he was now of the ſame religion with Philemon.

Ver. 18. *If he hath injured thee any thing.* This is a ſoft way of expreſſing the loſs which Philemon had ſuſtained, by being deprived of his ſlave's ſervice. See pref. ſect. 2. paragr. 3.

Ver. 19.—1. *I Paul have written with mine own hand,* &c. According to Jerome, this implies that Paul wrote the whole letter with his own hand. And ſome moderns, who are of the ſame opinion, think he took that trouble to ſhew Philemon his earneſtneſs to have Oneſimus

16 *No longer as a slave* ONLY, but above a *slave, a beloved brother,* [1] especially to me; *and* how much more *to* thee, both in the flesh and in the Lord? [2]

16 *No longer as a slave only, but above a slave;* even *a beloved* Christian *brother; especially to me* who know his worth, and have been indebted to him for his services: *How much more to thee,* as a brother *both by nation and by religion,* who will serve thee with more understanding, fidelity, and affection, than before?

17 If *then* thou *hold me as a partaker,* receive him as myself.

17 *If then thou hold me as a partaker* of thy affection, *give him the same reception which thou wouldest give to myself.*

18 *And* if he hath *injured* thee *any thing* [1] or oweth THEE *place it* to *my account:*

18 *And if he hath injured thee any thing* by running away, *or oweth thee* in the way of borrowing, *place it* all *to my account.*

19 I Paul have *written with* mine own hand, [1] I will *repay; that I may not say* to thee, *Thou* owest *to* me even thine own self besides. [2]

19 And to entitle thee to payment, *I Paul have written with mine own hand, I will repay* thee all. This I have done, *that* in urging thee to pardon Onesimus I may not *say to thee, Thou owest to me even thine own self besides.*

20 Yea, brother, let me have *profit from* thee [1]

20 *Yea, brother,* it is really so. *Let me have profit from thee as a sincere*

Onesimus pardoned. But, be that as it may, the apostle's writing with his own hand, that he would repay Philemon for any injury his fugitive slave had done him, teaches us the necessity of restitution, in all cases of injury.

2. *Thou owest to me even thine own self besides.* Προσοφειλεις, *Insuper debes:* So Erasmus and Raphelius translate the word. The apostle means, that besides pardoning Onesimus, Philemon owed him his very existence as a Christian. He had opened his eyes, and turned him from the darkness of heathenism to the light of the gospel, and from the power of Satan to be ruled by God, that he might receive the forgiveness of his sins and an inheritance in heaven. What an immense obligation! Yet, rather than be constrained to solicit Onesimus's pardon on account of that obligation, he would himself pay to Philemon every thing Onesimus owed him. After all this, how ungrateful would Philemon have shewed himself, if he had refused to grant the apostle's request.

Ver. 20.—1. *Yea, brother, let me have profit from thee.* Σου οναιμην. Some commentators think, the apostle here alludes to the signification of Onesimus's

refresh my bowels in the Lord.

σου νȣ μα σπλαγχνα εν Κυρ ω.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

21 Πεποιθως τη ὑπακοη σȣ εγραψα σοι, ειδως ὁτι και ὑπερ ὁ λεγω ποιησεις.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

22 Ἁμα δε και ἑτοιμαζε μοι ξενιαν· ελπιζω γαρ ὁτι δια των προσευχων ὑμων χαρισθησομαι ὑμιν.

Onesimus's name, mentioned in note 2. on ver. 11. But such an allusion, in a sentence so pathetic, would have been absolutely trifling. The emphasis lies in the expression, *Yea, brother:* for it means, what I say, brother, is true: thou owest to me thine existence as a Christian: *Let me have profit from thee in the Lord;* profit suitable to thy Christian profession. Perhaps the apostle in this insinuated, that if Philemon pardoned Onesimus, he would consider himself as overpaid for having brought him to the knowledge of God, although he should require him to fulfil his obligation to pay what Onesimus owed him.—Others translate ναι, αδελφε, *I beseech thee, brother.*

2. *Refresh my bowels.* Αναπαυσον μȣ τα σπλαγχνα; literally, *appease, or quiet my bowels.* See Ess. iv. 34. My bowels yearn on Onesimus: Remove my anxiety concerning him whom I so tenderly love, by pardoning him, and receiving him again into thy family.—Because the apostle had called Onesimus, *his bowels*, ver. 12. some are of opinion that he here intreated Philemon to refresh Onesimus by cheerfully pardoning him. But the first interpretation is more natural.

Ver. 21.—1. *In thy obedience.* By this expression the apostle insinuated to Philemon, that being so good a Christian, and so generous a person, he hoped he would consider his doing what was requested of him, as a duty which he owed to Christ, and would perform it with pleasure. Or, if this gloss is not admitted, ὑπακοη here may be translated, *compliance.*

2. *Thou wilt do even more than I ask.* According to some commentators, it is here insinuated to Philemon, that it would be proper for him to give Onesimus his freedom. And many are of opinion that he actually did so. But to others it does not seem probable, that in a letter written to solicit a pardon for Onesimus, the apostle would so much as insinuate that Philemon ought to make him a freeman.

Ver. 22.—1. *Prepare me also a lodging.* The apostle having experienced the advantage of having a hired house of his own in Rome, where he preached the gospel to all who came to him, very prudently desired Philemon to provide for him such another house in Colosse, and not a lodging in Philemon's own house, as some suppose. It seems

in the Lord. Refresh my bowels[2] in the Lord. (See ver. 7. note.)

Christian. By forgiving Onesimus, *Refresh my bowels in the Lord.* It is all the recompence I desire for having converted thee. I seek not thy money nor thy goods.

21 Having confidence in thy obedience[1] I *have written to* thee, knowing that thou wilt *even* do (ὑπερ ὁ λεγω, 55.) more than I *ask.*[2]

21 Do not from my earnestness fancy that I entertain any suspicion of thy goodness. On the contrary, *Having confidence in thy obedience, I have written* this *to thee, being persuaded that thou wilt even do more* for Onesimus *than I ask.*

22 But *at the same time* prepare me also a lodging:[1] For I *hope* that through your prayers[2] I shall be *bestowed on* you.[3]

22 *But at the same time* that I beseech thee to pardon Onesimus, I request thee also to prepare me *a lodging* in Colosse; *for I hope that through the prayers of thee and thy family, I shall be* released and *bestowed on you;* in which case I propose to stay some time at Colosse.

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seems he proposed to stay a while in Colosse, and wished to have a house in some frequented part of the city, to receive conveniently all who might be desirous of information concerning his doctrine.—Theodoret observes, that the apostle's resolution to visit Philemon soon, signified to him in this letter, naturally added weight to his solicitation in behalf of Onesimus.

2. *Through your prayers.* The efficacy which in scripture is ascribed to prayer, is a great encouragement to the people of God to have recourse to prayer in all their straits, agreeably to the exhortation and example of Christ and his apostles. But to render prayer effectual, it must, as James observes, chap. i. 6. be offered *in faith;* that is, in a full persuasion of the goodness and power of God, and with an entire submission to his will.—The apostle, by expressing his hope that God would grant him his liberty through the prayers of Philemon and his family, hath insinuated that they were pious Christians and worthy persons, for whom God had a great regard.—On this passage, Whitby justly observes, that if the apostle believed the prayers of angels and departed saints were effectual for procuring blessings to the saints on earth, it is strange that he hath not, throughout the whole of his epistles, so much as once addressed any prayers to them, nor directed others to pray to them!

3. *I shall be bestowed on you.*—I remark here, that as Paul expressed this hope likewise in his epistle to the Philippians, chap. ii. 23, 24. but not in his epistle to the Colossians, it is a presumption that Philemon was an inhabitant of Colosse, who would impart the good news to the brethren there.—Because the apostle does not say to Philemon and the

23 There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus;

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

23 Ασπαζονται σε, Επαφρας ὁ συναιχμαλωτος μȣ εν Χριϛῳ Ιησȣ,

24 Μαρκος, Αριϛαρχος, Δημας, Λουκας, οἱ συνεργοι μου.

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the Chriſtians in his houſe, as he ſaid to the Hebrews, chap. xiii. 19. *I ſhall be reſtored to you*, Eſtius infers that St. Paul never had been in Coloſſe. But the inference is not juſt. The apoſtle wrote in the ſame manner to the Philippians, whom he had viſited often, Philip. ii. 24. *I am fully perſuaded by the Lord, that even I myſelf ſhall come ſoon.* Farther, ſince in this letter the apoſtle is not ſpeaking to the Coloſſians, but to Philemon, if any inference were to be drawn from his not having ſaid, *reſtored to you*, it would not be, that he never had been in company with the Coloſſians, but with Philemon and his family. Yet even this inference, every one muſt be ſenſible is ill founded, who conſiders the ſtyle of the apoſtle's letter to Philemon, which is plainly that of a perſon well acquainted with Philemon, who had converted him to the Chriſtian faith, and who was in intimate habits of friendſhip with him; as was obſerved Pref. to Philemon, ſect. 1. Conſtrained by this argument, Eſtius found himſelf obliged to acknowledge, that the apoſtle was acquainted with Philemon. Only to ſupport his favourite notion, that the apoſtle had not been in Coloſſe when he wrote this letter, he ſuppoſes, without a ſhadow of proof, that he converted Philemon in Epheſus.

Ver. 23.—1. *There ſalute thee Epaphras.* This perſon is called, Col. i. 7. *the faithful miniſter of Chriſt*, from whom the Coloſſians, *after they heard and knew the grace of God, had learned the goſpel.* He is likewiſe called *one of themſelves*, chap. iv. 12. *who had a great zeal for them*, ver. 13. I think therefore he was a converted Gentile, who had aſſiſted the apoſtle in preaching at Coloſſe, and was ordained by him to the office of the miniſtry in that church.

2. *My fellow-priſoner for Chriſt Jeſus.* The apoſtle mentioned his bonds, in this ſhort epiſtle, no fewer than five times, ver. 1. 9, 10. 13. 23, to inſinuate, that if he ſuffered ſuch hardſhips, in order to give mankind the knowledge of the goſpel, Philemon ſhould not think it a great mater if, for the honour of the goſpel, he laid aſide his reſentment, and pardoned Oneſimus.—The apoſtle informed Philemon that Epaphras was his fellow-priſoner, to raiſe him in Philemon's eſteem; and perhaps to inſinuate that he joined him in his requeſt for Oneſimus, as I ſuppoſe the others here mentioned as ſaluting Philemon, likewiſe did.

Ver. 24.—1. *Ariſtarchus.* This perſon is one of thoſe who ſent their ſalutations to the Coloſſians. See Coloſſ. iv. 10. note 1. for his character. He is there called the apoſtle's *fellow-priſoner.* But

as

23 There salute thee Epaphras[1] (συναιχμαλωτος) my fellow-prisoner *for* Christ Jesus,[2]

23 *The following brethren send thee their salutation: Epaphras, who is a prisoner here, as I am, for* preaching *Christ Jesus* to the Gentiles,

24 *Mark*, (see 2 Tim. iv. 11. note.) Aristarchus,[1] Demas,[2] Luke,[3] my fellow-labourers.

24 *Mark* Barnabas's sister's son, (Col. iv. 10.) *Aristarchus*, *Demas*, and *Luke*, *my fellow-labourers* in the gospel.

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as that particular is not mentioned here, it is conjectured that he had obtained his liberty about this time.

2. *Demas*. He afterwards forsook the apostle, during his second confinement, from love to the present world. See 2 Tim. iv. 10. note 1.

3. *Luke*. He is called *the beloved physician*, Col. iv. 14. For his character, see the note on that verse. He is generally believed to have been the author of the gospel which bears his name, and of the history of the Acts of the Apostles.—Having in Prelim. Observ. vii. prefixed to the Harmony of the Gospels, given an account of Luke's gospel, I think it may be useful to add here concerning his history of the Acts of the Apostles, That setting aside the consideration of its inspiration, as an history of the first planting of the Christian religion in the world, it is a valuable work, both on account of the variety and importance of the transactions recorded in it, and on account of the manner in which they are related. For the circumstances of each transaction are selected with judgment, and told in a simplicity and elegance of language truly admirable. And the whole is comprised in a short but perspicuous narration, which cannot fail to give pleasure to every reader who is a judge of elegant writing.—Farther, the *Acts* being an history of persons, who travelled through the most civilized and best known provinces of the Roman empire, for the purpose of preaching the gospel, the historian was naturally led to mention a variety of particulars, relating to the geography of these countries, to their political state at that time, to the persons who governed them, and to the manners of their inhabitants. The learned, therefore, from the time of the publication of this history, have had an opportunity of examining all these particulars; and on the most accurate investigation, they have found them confirmed, by the contemporary heathen writers of the best credit, whose writings still remain. Nor is this all: In the *Acts*, there are speeches recorded, said to have been pronounced by persons of the highest character and rank, which are not like the speeches in most other ancient histories, the production of the historian's own imagination, but the real speeches of the persons to whom they are attributed; such as the speeches delivered by the apostle Peter on different occasions;—By Gamaliel an eminent Jewish doctor;—By the protomartyr Stephen, when arraigned before the Sandhedrim;—By the apostle Paul in the synagogue of Antioch, and to the Lystrians, and to the senate of the Areopagus at Athens, and to the Sandhedrim:—Also a letter of Claudius Lysias to the governor Felix;

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

25 Ἡ χαρις του Κυριου ἡμων Ιησου Χριςου μετα του πνευματος ὑμων. Αμην.

Felix;—And a ſpeech of the orator Tertullus, in accuſation of Paul before the ſame Felix:—Paul's anſwer to that accuſation;—Feſtus the governor's ſpeech to king Agrippa, the chief captains, and principal men of Cæſarea, aſſembled to hear Paul;—Paul's defence pronounced in the hearing of that auguſt aſſembly:—In all which, the characters, and ſentiments, and ſtyle of the different ſpeakers are ſo diſtinctly marked, that no one who reads them, and is capable to judge of ſuch matters, can doubt their being genuine.—Theſe circumſtances united, form a convincing proof that the hiſtory of the Acts was written, as it profeſſeth to be, by a perſon who was preſent at moſt of the tranſactions which he hath recorded. And with reſpect to ſuch of the ſpeeches

25 The grace of our Lord Jeſus Chriſt BE with your ſpirit.[1] Amen.

25 *May the gracious influence of our Lord Jeſus Chriſt fill your minds.* My ſincerity in this prayer I teſtify by ſaying *Amen.*

ſpeeches as he had not an opportunity of hearing, they may have been made known to him by thoſe who heard them, or by inſpiration. However, not to inſiſt on this, Luke's hiſtory of the Acts of the Apoſtles, contains more internal marks of authenticity, than any ancient heathen hiſtory extant. So that conſidering it merely as an human compoſition, it is by far the moſt valuable ancient monument of the kind, which the world at preſent is in poſſeſſion of.

Ver. 25. *Be with your ſpirit.* If the interpretation of this expreſſion given in the commentary is not admitted, it may mean, *Be with you* ſimply.—The word, ὑμων, *your*, being plural, it ſignifies that the apoſtle's wiſh, did not reſpect Philemon alone, but all the perſons mentioned in the inſcription of this letter.

END OF VOL. IV.

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